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AN ACCOUNT

HANNAH DUDLEY

OF

THE LAST ILLNESS

OF

HANNAH DUDLEY.



PHILADELPHIA:

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AND TO BE HAD AT THEIR DEPOSITORY
NO. 50, NORTH FOURTH STREET

No. 50.

HANNAH DUDLEY.

The following account of Hannah Dudley has been compiled from a narrative respecting her, published by her sister, Elizabeth Dudley.

HANNAH DUDLEY, daughter of Robert and Mary Dudley, was born at Clonmel, in Ireland, in the year 1784.

Her disposition was amiable and tender, combined with a degree of reserve, so that, although naturally cheerful, she shrunk from observation, and was peculiarly diffident in her manner. She was seriously thoughtful from a child, fond of reading the Holy Scriptures, and remarkable for the solidity of her demeanour in religious meetings, which she delighted to attend. The favourable impressions thus early made upon her mind, were afterwards, in some measure, counteracted by indulgence in self-gratification; and she took greater latitude with respect to dress and reading than was consistent with her education, though not to an extent which would generally be deemed reprehensible. In the 20th year of her age she had a long and suffering illness, during which it pleased the Lord so to renew the visitation of his love as greatly to humble and contrite her spirit. In this state she saw the vanity and unsatisfying nature of worldly enjoyments, mourned over the time which she had spent unprofitably, and was brought under conviction for deviating even in little things from that simplicity which she then felt it would be right for her to practise, however it might be in the cross to her natural inclination. She was strengthened to enter into covenant with her Heavenly Father by the sacrifice of her will and affections; and when raised from the bed of sickness, the fruits of humble dedication were obvious to others. She continued subject to trying attacks of indisposition, but her patient endurance of pain, increasing watchfulness and stability of conduct, with an evident weaning from worldly objects, proved that the great work of transformation was powerfully, though secretly carried forward in her heart.

The blessed effects of a change from a state of nature to a state of grace, were apparent during the illness that terminated her life. It commenced in the 1st month, 1810, and was attended with great pain and suffering, which she was enabled to bear with becoming resignation and patience.

disposer of events, that her brother's life might be spared. Often she would fast even for a whole day, that her mind might be better prepared for devotional exercises. She persisted in all this, to the close of her brother's life; not that she felt the earnest of the spirit, that she was asking according to the will of God, but because she thought he would not continue neglectful or insensible to her earnest and incessant prayers. When her brother died, her heart was waste and desolate. She did not seek for resignation, and having no pleasure in living, she felt as if nothing remained for her but to lie down and die too. The selfish character of her religious exercises was now more abundantly manifested; for not having received according to her desires, she seldom attempted to come with her petitions to her Maker.

Again the feeling of loneliness with which her compassionate Saviour visited her, drove her to look to religion for comfort and relief. She was now about fifteen years of age. She pondered the probable safety of her soul, and did not fail to cry to her Heavenly Father for light and enjoyment in her devotional exercises, and whilst reading the Holy Scriptures. At this period, her father died. During his illness, although not less attached to him than she had been to her deceased brother, she performed no fasts, and did not even venture to offer any supplications on his behalf, having now no hope of bending Infinite Wisdom to her purpose by a multiplication of words. Her frame was weakened by her assiduity on these occasions, and the seeds of that disease were probably implanted, which cut her off in her youth. The state of her health, and some trying circumstances occurring about this time, conspired to teach her that this world had no durable consolations for her. She was now constrained at times, under the awakening visitations of the Holy Spirit, to desire an approach to that fountain whose waters alone could minister to her happiness. But she still remained in a great degree an alien from the commonwealth of God's Israel, whilst with too many Christian professors she had not yet forsaken the empty form of godliness that she might receive fully the simple and soul-sustaining substance.

Several months after her father's death, upon reading in a religious book a description of the 'new creature,' that entire change of heart which is the great work of religion, she was made sensible, that without such a change there could be no comfort or blessedness. She turned to the Holy Scriptures for counsel, but although they are all light to those who read them under the illumination of the Holy Spirit, she found them

all darkness. The enemy of all good filled her mind with blasphemies, and in ignorance of the alone refuge from such misery, she sat much in mute despair. One night at this period, her sister heard Isabella say in a voice of deep lamentation and anguish, "O, Lord, I can see nothing but the blackness of darkness forever; I feel that I am far from thee, and that is misery. O, Lord, I am far from thee; I can see nothing but the blackness of darkness forever."

After a season, in which her condition seemed one of fixed despair, she experienced a change in her feelings, and some touches of good once more aroused her. Unhappily she again, in the energy of her own will, set herself to the formation of new resolutions and new plans. She became more diligent in her religious exercises than ever; prayed, read the Scriptures, repeated her fastings, adhered at all times to the severest abstinence, and took no more food than was barely necessary to support nature, and that of the coarsest kind. For a time she felt a temporary quietude, and began to experience a complacency, when she regarded the righteousness she was endeavouring to frame for herself. This state did not, however, last long, and she was again made to pass through seasons of the deepest distress.

She was now, through the mercy of God, driven from all hope of saving herself. Having tried the filling up of every external form of righteousness, and proved their insufficiency to change the heart, she was made fully aware that the activity of the creature can never secure solid peace. Light began to dawn upon her, the spirit brought before the view of her mind passages of Scripture that open the merciful compassions of the Saviour. "He shall not break the bruised reed, nor quench the smoking flax." This text came with peculiar force, and her soul took hold of it in faith. She had long spent her money for that which did not satisfy its longings after happiness. This prediction of the Redeemer's character, as opened to her by the spirit, came upon her desolate condition like the springing up of a stream in the desert, like the descendings of dew in the wilderness. Now she for the first time appreciated the tenderness of the Saviour. All her helps had failed, her prayers, her fastings, her unbidden activity of whatever kind, had yielded her no consolation. She felt the need of such a friend, who would not break a bruised reed, nor extinguish the smoking flax, till he should bring forth judgment unto victory. She was now advancing in the true way, though hindered by the restless activity of her mind, which still continued toiling to do something. But the quieting influence of the

Holy Spirit touched her heart, and the words, 'Whosoever will, let him take of the waters of life freely,' being opened by its power, terminated her long period of darkness and doubt. Her agitation was now soon over, her struggles found an end, and she meekly rejoiced in believing that Christ Jesus had died to take away sin.

Now she became convinced that the Holy Spirit is the only true teacher, whatever instrument may be employed. "Yes, yes," she exclaimed, "I know from experience, that blessed is the man whom the Lord teacheth, and whose eyes are enlightened by his grace and spirit." In ceasing from a dependence on her own works, and in waiting for the teachings of the spirit, she witnessed grace, and peace, and wisdom, rapidly multiplied to her. She was now in a different world of thought and feeling; the barrier which had enclosed her spirit, and against which she had so long vainly struggled, was removed, and she enjoyed the great freedom wherewith Christ maketh his children free. In a very short time she was taken alarmingly ill, and never recovered a state of health. Her feelings during the few days of intense suffering, which threatened a speedy death, were those of triumphant joy. Her mouth was continually filled with the high praises of the Lord. "Oh," said she to her sister, "how I long to speak to sinners of the love of Jesus!"

Even at this early period of her religious life, she was deeply impressed with the low state of true piety among the people, notwithstanding the high professions and unsanctified zeal of many. She knew from varied experience how the soul could be deluded by what seemed to be its own religious doings; and she saw how much more easy it is to speak plausibly about religion, to give of the abundance of our stores to benevolent objects, to advocate their claims, to be all activity in their cause, than to fight the good fight of faith, to struggle against one besetting sin, or to eradicate one secret corruption. Her heart sunk within her, notwithstanding what she read or heard from others of what seemed to be going on in Christendom. She said one day to her sister, "O that the Lord would pour out of his spirit upon this land, for it is a land of darkness and deceit. Men think themselves alive, and they are still dead in trespasses and sins. All think themselves Christians, but alas! few there are who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

The disease which was wasting away her frame consisted in the successive formation of large ulcers on the lungs, which matured in about six or eight weeks. In one of those crises

which subjected her to intense bodily suffering, her sister remarked she was weak. "Oh yes," she said, "my body is fast decaying; I am weak, but it is only in the outer man." In speaking of the varied mercies of her Almighty Father, she remarked, "I shall never be able to tell the sweetness I enjoy in the least of God's gifts, because I see the same love that gave his son inscribed upon them all." O what great need have Christians to watch and pray, that they enter not into temptation; seeing their adversary the devil goeth about continually, seeking whom he may devour, and they cannot resist him but by looking to Jesus. Oh, my God! strengthen thou me, and I shall be strong!

Living in deep solitude undisturbed by outward cares, and having few visitors in the early part of her illness, she was placed in favourable circumstances for acquiring a knowledge of herself. She watched, resisted, and sought for ability to extirpate the least appearance of evil. Looking to him who had been tempted in all points, that he might know how to succour those who are tempted, she was favoured with strength to resist the evil one. Yet occasionally she was still found striving in her own strength for relief. After one of these struggles, she described herself as having for a long season been engaged in vain in crying, "Get thee behind me, Satan," but that the passage being opened, "Greater is he that is in you, than he that is in the world," the tempter was expelled, and she found peace. On some one expressing regret that she had been unable to sleep during the night, she replied, "O, but I had thoughts far sweeter than sleep!" Upon being asked the prevailing state of her mind for some time past, she said, "I have upon the whole been very comfortable and happy in my mind. I have indeed been very graciously dealt with: Jesus is precious. Feeling my own vileness and guilt, I look to the Lamb of God who taketh away the sins of the world. This gives peace. In myself I see nothing but sin and unworthiness; but in Jesus I see an Almighty Saviour. His character is perfect, his love to the guilty and the lost is unbounded; and it is this, even the manifestation of his love, that gives me peace, and comfort, and joy, in the view of eternity."

She never, to her most intimate friends, not even to her sister, would communicate what she saw wrong in the conduct of others, unless she had previously represented it to themselves. The pecuniary circumstances of the family having been very materially reduced by the death of her father, she was indebted to the kindness of her Christian friends for many

much obliged to him for his kind attention, but that the knowledge of this world gendereth to bondage. I am afraid he is too fond of vain philosophy to think enough of religion." She then gave her sister a message for a relation at a distance, comprising much important counsel in a few words; and mentioning the attendance of places of amusement, she said, in a feeling manner, "Oh! it is a pity, a great pity, a sin, and waste of time." After lying still a few minutes, she broke forth thus: "What is life! a bubble, five and twenty years and a little more, and all is over; but I am taken in great mercy, oh! in great mercy, I do believe, from the evil to come. The grass withereth, the flower fadeth, but the word of our God shall stand for ever!" Remaining a while quiet, she said, "I hope I have not said more than was given me," her mother telling her that she need not fear, as it was evident her lips had been touched with a live coal from the holy altar. "It is the Lord's doing," she replied, "It is his doing, oh! what mercy! He hears and answers prayer!"

It is worthy of remark, that although she had spoken so much more during this solemnly interesting scene, (which lasted about two hours,) than at any time of her illness, yet she did not seem at all exhausted by it, nor to suffer afterwards from such great exertion of voice: for notwithstanding her weakness was such that her friends had generally to lean over her in order to gather what she said, she spoke while thus engaged in so clear and distinct a manner, that she could be heard in any part of the room. For about two weeks after this memorable period, her debility was such that she could seldom bear to be touched, or have any one very near the bed, and usually made signs for what she wished done, the distressing sickness at her stomach rendering it hard to her to speak a word. Yet ejaculations were sometimes heard, which manifested that her mind was still kept in confidence, and her faith in the sufficiency of her Almighty helper preserved unshaken. One evening during this period, after her mother had supplicated at her bed-side, and was engaged to petition that the Lord might preserve her amidst all the suffering he saw meet to dispense, in steady reliance upon himself, and grant that patience might have its perfect work, &c. Hannah said, "Amen! Amen!" with uncommon energy, and then made this appeal: "Thou hast told me that mine eyes shall see thy salvation. Thou hast told me so in the secret of my heart; only, Lord, keep me in the patience, until it is thy good pleasure to set the spirit free."

During exquisite distress of body, the following aspirations were distinctly heard, though uttered in a weak and broken

voice: "Gracious Father, remember I am but dust! Oh! my Saviour, look down with compassion upon thy poor sufferer, take her this night if it be thy good pleasure, yet not my will, but thine be done!"

On the 14th of third month her sufferings and consequent debility were very great, so that her friends sometimes apprehended she had really ceased to breathe; yet on a little revival, it was evident that her faith and patience continued in lively exercise. At this time she expressed herself thus: "How pleasant it will be to get home, after all these conflicts, into the arms of Jesus! how trifling they will then appear, though so hard to poor mortality: but the Lord is near; oh, what an eminent favour, what an unspeakable mercy, that he is so near: from the very first he has seemed to overshadow me, all my impatience he passes by and forgives, he remembers that I am but dust, he smiles on, he comforts, he cherishes me." Her sister remarked that her bodily sufferings had been very great almost throughout her sickness. "Yes," she answered, "in the beginning I had great conflict, and felt my pain very trying, but at length I got to resignation, and by prayer could say, *Thy will be done*; and now I have desired that when I am taken it may be in a calm and tranquil moment, that the pangs may not be such as to preclude the possibility of my nearest connexions being around me; but the Lord's blessed will be done. He is all goodness to me, and will relieve me in his own good time. At length the messenger of mercy arrived. On the 19th of the 3d month her purified spirit was released from the shackles of mortality, and, there is good reason to believe, admitted into the mansions of everlasting rest and peace. Her desire for an easy and tranquil exit was remarkably granted, her close being so calm and peaceful, that those around her dying bed did not know the exact moment of her departure.

THE END.



ON

CONFORMITY TO THE WORLD.

Extracted from Mary Jane Graham's Letters.

I FEAR you will think me strict if I tell you all I think on this subject, but I will tell you, since you desire it; and I know that God is able and willing too to give you *joys* so much *superior* to every worldly amusement, that you will wonder you could ever give them a thought. I must say then, that the world and worldly amusements appear to me quite inconsistent with the character of a Christian; and that we can never enjoy happy converse with God till we give them up. The Christian is described in the scriptures, as "the temple of the living God." Now where *the holy* God takes up his abode, surely that heart must be sanctified and set apart from every common use, wholly devoted to his service. The spirit of the world which reigns in worldly company, is quite opposite to his Spirit; and "the friendship of the world" there sought, "is enmity with God." I know this would be called uncharitable, but I do not wish to be more charitable than the Bible: and surely experience proves it to be true. No, my dear friend, that cannot be a proper place for a Christian, where religion is the thing that must not be named; neither can we say, our own hearts may be as well employed there as elsewhere, for the very sweetest meditation on heavenly things (if we can thus meditate in the midst of vanity) would be spoiled by the thought, that there were none who enjoyed like communion with ourselves; and we should soon have to seek with Joseph a place "to weep in," to weep over our companions and friends, who are thus "feeding on ashes," delighting themselves in things that cannot profit. The fact is, when Christians venture into such places, they must either have heavenly thoughts (and then the amusement would appear disgusting and uninteresting), or else, if the amusement is amusing to them, it fills their hearts with a crowd of vain thoughts, shuts out Christ, and lets in self and the world, and so prepares room for doubts and fears, and much bitter repentance, before the

Spirit will again shine upon a heart which has so wantonly despised his grace.

But many will say—"All this may take place if we stay at home ;" our worldly hearts may be compelled to own, that we should have been as well at a place of public resort, as in our own room. But surely it does but make the argument stronger against indulging in any thing which tends to foment such thoughts. If we are so weak, why go into temptation ? We may fall into a worldly frame of mind in the absence of any worldly pleasures ; but because we have got a cruel enemy within, shall we expose ourselves to the attacks of an enemy without ? Let us at least have the comfort of not having gone in quest of our misery. Temptations enough will come to us ; let us not go to them.

Let me draw your attention to the sweet precept of our Lord : "Let your loins be girded about, and your lights burning ; and you yourselves like unto men that wait for their Lord, when he will return from the wedding ; that when he cometh and knocketh, they may open to him *immediately*." Now, I am sure, you would not choose that your Lord should come for you, while engaged in worldly amusements ; nor would you feel, that he found you watching, nor would you be ready to "*open immediately*," but would rather ask time to collect your scattered thoughts, and trim the wasted lamp.

"Whether therefore ye eat or drink, or whatsoever ye do, *do all to the glory of God*." And—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Let us then always ask ourselves, before we set about any study or employment, or enter into any company—"Am I doing this 'to the glory of God ?' Is it my sole, or at least my principal motive ? Can I 'do it in the name of the Lord Jesus ?' Can I boldly say—it is such an action as He would approve ? And can I look up to Him all the time I am doing it, for his sanction and blessing ?" If we can answer the question satisfactorily, the action must be right ; but if, on the contrary, the mind recoils at even asking such a question, be assured there is something wrong in it. This seems to me the marked distinction between the Christian and the worldling ; the latter lives to himself, the former "to Him who died for him and rose again." The one consults his own pleasure, ease, and safety, leans to his own understanding, and seeks his own glory. The Christian prays that his will may be quite swallowed up in the will of Jesus, "*ceases from his own wisdom*," and makes Christ his wisdom ; he no longer receives the honour which cometh of man, but desires that Christ, the Author of all his good things, may have all the glory of them. His fleshly nature strives hard against this, and would lead him to please and honour himself again ; and this is the great conflict between the flesh and the spirit, which makes the Christian life so truly called a warfare.

Taking this consideration with us, then, that Christ—not self—is to be the end of all our actions, and that whether we eat or drink, or speak, go in or out, are alone or in company, or engaged in study, we must do all to the glory of God and in the name of the Lord Jesus,—I think it will give us a very different view of our duty, as to worldly company and employments, from any that worldly wisdom or policy can give us.

It cannot be, however, for the glory of God, that we should be morose and unsociable. The friends and relations we have, are his gifts, and therefore must not be despised or neglected. Besides, we ought to bear in mind that the “redeemed of the Lord” are the “salt of the earth,” “a peculiar people,” created anew in Christ Jesus, for the very purpose of showing forth his praises; and how can we do this, if we shut ourselves out altogether from the world? It is false humility, that makes us say, “I can never do any good,”—for the meaner the instrument, the more is the glory of God displayed in doing good with it; and as it is all God’s doings and not ours, we have no reason to be proud of it, but rather abased at the sight of our own unfitness.

I consider it the greatest blessing to a worldly family to have one Christian among them, for who can tell but God may regard the prayers and tears of that one, and make him or her the messenger of peace to the rest? Thus far then, I think it right to go into worldly company, in the discharge of relative duties, or to avail ourselves of any providential opportunities of Christian usefulness. Let us, however, be careful, that our own spiritual state be not affected by it; for we are never required to enter into any thing to the hurt of our own souls. But, on the other hand, I think this kind of mixing with worldly company will be rather a sacrifice than a pleasure to us. For think what it is to go amongst worldly people “in the name of the Lord Jesus,” and “to the glory of our God.” Even if we do not feel called upon to speak to them directly on the subject, still, if we keep this aim in view, in how many little things must we show that our sentiments are opposite to theirs!

But when I have lost sight of this great end, Oh! the anguish I have endured! “What will people think of me if I set up to be so much better than others?” This ensnaring question has often made me put on a levity of manners, I did not feel at first, but which, persisted in, has become real, and I have been in heart as in appearance, the worldliest of the worldly. And when I have come to myself, how can I describe the bitterness of thinking that I had done dishonour to the cause of my only friend, lost the sweet sense of his redeeming love, missed many opportunities of saying a word which he might have blessed, and by my light and foolish conduct given occasion to the world to think that religion was a thing in word only, not in power! And now I have proposed many privations to you, what have I to offer in return? Nothing but the

love of Jesus. The blessed spirits above want nothing else to make them happy. O let us pray for this love. Let us cast off the spirit of bondage, and not come to God as slaves, but as redeemed children who love to serve him, and who find his "service perfect freedom." Let us pray that more of the "love of God may be shed abroad in our hearts." It is but a little ray of this love that has warmed my heart, yet I can tell you, it is worth renouncing ten thousand worlds for. For though the word "communion with God" is considered (by some) as the mere creation of an enthusiastic imagination, yet we can prove by the Scriptures that there is such a thing as "holding fellowship with the Father and the Son," as "walking with God," day by day, "in perfect peace," as "having Christ living in us," and his "Holy Spirit abiding in us;" for by this only can we know "that we are in Christ, by his Spirit which abideth in us." Now let us suppose a person enjoying real, sober, scriptural converse with God, and that daily; must not this be a happiness superior to any the world can give? See what David thought of it—"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. In God is my salvation and my glory; the rock of my strength, and my refuge is in God. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in heaven but thee? and I desire none on earth beside thee." And so in numerous songs has David left on record what he thought of "communion with God." And I need not multiply proofs, that communion with his Creator is the best, and noblest, and happiest thing of which a creature is capable. But until we are delivered from the spirit of the world, we cannot be expected to consider any harm in the customs of the world. For the giving up of the world consists not only in renouncing its pleasures, its company, its pursuits, but in putting off its temper and spirit, that we may put on the spirit and temper that were in Jesus Christ. When the spirit of the world is thus exchanged for the spirit of Christ, the amusements and gaieties of the world must come to be extremely vain and unsatisfying. I have known religious people who have not seen the necessity of separating themselves entirely from the world at first; but I never knew any one who did not see it at last. Let me then close this subject by calling to your remembrance that encouraging invitation in Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

A

BRIEF MEMOIR

OF

ANDREW UNDERHILL;

WITH

AN ACCOUNT OF HIS LAST ILLNESS.



PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
AND TO BE HAD AT THEIR DEPOSITORY
NO. 50, NORTH FOURTH STREET.

BRIEF MEMOIR, &c.

ANDREW UNDERHILL, who died in Philadelphia on the 18th of first month, 1823, in the twenty-sixth year of his age, was a member of the Society of Friends, and of respectable family connections. He resided, during most of the last three or four years of his life, in Richmond, Va., being there engaged in mercantile business. In this situation he was much deprived of the benefit of associating with serious persons of his own religious persuasion, and possessing an intelligent and cultivated mind, united with a pleasing exterior, and engaging manners, his company was courted by those of a different description, and he was often induced to mingle in the circle of gaiety and fashion. There is, however, reason to believe that his mind was at times mercifully visited with the tendering influences of divine love, and in some degree enlightened to understand and receive the glorious truths of the gospel. In the fourth month, 1821, he had an attack of sickness, on recovering from which he thus writes :—" My beloved mother's affectionate and anxious letter came to hand last night, and I have again to regret, that I should be so often the source of anxiety to my friends ; indeed, the knowledge of what they feel on my account, is one of the most painful circumstances attending the frequent indispositions with which I have been lately visited, having been generally favoured with good spirits, and I think a good degree of patience : it is a time for reflection, a school of instruction, and one in which I trust I shall gain some wisdom, if wisdom I can be taught. It is, indeed, the most unaccountable propensity of the human mind, that amidst constant admonitions of the uncertainty of this life, we should go on with such perfect disregard of the concerns of that which is to come ; we are not only admonished what we ought to do, but with what spirit we ought to do it ; yet how soon does the bustle of the world, from acting directly upon the senses, gain the ascendancy in our thoughts, and a thousand busy meddling considerations of interest or ambition, draw us insensibly away

from the good resolutions formed at a time, when the world had no attractions for us, and all earthly things appeared but 'vanity and vexation of spirit;' indeed, the very consciousness of such neglect, would sink the mind into utter despondency, were it not supported by the ardour of fresh resolutions, and an humble hope, that the cup of mercy was not yet exhausted."

His health continued to be precarious, and in the fifth month, 1822, he was again taken with bilious fever, from the effects of which it appears he never entirely recovered. In the course of the following summer, pain in his side, hoarseness, and other alarming symptoms coming on, his medical friend advised him to leave Richmond, and recommended his returning to his family in Philadelphia.

He accordingly returned about the first of the eighth month; but, unwilling to subject himself to a tedious confinement while it could be avoided, he resolved to visit Saratoga Springs, in the hope that their healing virtues might restore health to his enfeebled frame.

The relief he hoped to derive from this source was not obtained, and when he returned after the absence of a few weeks to his friends in Philadelphia, it was painfully evident to them that the waters and the journey had been alike unavailing. It soon after became apparent that his lungs were seriously affected, and as the disease progressed in defiance of medical treatment, his physician recommended as the most probable means of restoration, that he should pass the coming winter in a more temperate climate.

The consideration of this proposal for a time pressed heavily on his mind; but, feeling his own weakness, and sensible that the advantages to be derived from the change were very uncertain, and dreading to be separated from all who were most dear to him in life, he finally decided to remain at home, and quietly wait the issue of the solemn dispensation. From this time it was evident that his mind was deeply impressed with a sense of the awfulness of his situation; and that he was labouring after a more perfect knowledge of the things that make for peace, and things that accompany salvation. About this period a friend kindly put into his hand "A brief Memoir of the Life of Dr. Bateman;" a little work that seemed to be singularly blessed to him; opening to the view of his conflicting mind, a comforting prospect of the mercy and condescending goodness of his Redeemer; upon whom he seemed in

child-like simplicity to cast all his care; and as his strength diminished, his faith and hope were increased; and a consoling evidence was at length afforded, that the resignation of his will was accepted, his transgressions blotted out, and his name recorded in the book of life.

His decline was rapid; but he continued to come down stairs till the close of the year. On new-year's day he kept his chamber, and was extremely weak and languid; but read at intervals in the New Testament, and one or two other religious books that he had placed before him. On the evening of the 8th, he remarked in reference to the tenets of the Unitarians, as stated in Adams' Dictionary of Religions, "It won't do—that doctrine will not stand:—there is no other name given under heaven among men, whereby we can be saved, but by the name of Jesus." At another time, when some allusion had been made to such principles, he said with much feeling, "As I was reflecting the other night, upon my own situation, and almost overwhelmed with a sense of my sins, my mind became suddenly illuminated to perceive, that though they were of the scarlet dye, a Saviour's blood could make me white as wool. The distress I had felt was removed; and a sweetness left, that I had never before experienced." On the 11th of the month, a friend having called and delivered a message of love from her sister, he said, "As she has been so kind as to express an interest for me, tell her that, though I am gradually weakening, my mind is all calmness, and I am favoured to experience perfect resignation to the approaching event—Yes!" he repeated with emphasis, "perfect resignation!" After a pause, he added in a low voice: "the goodness of God is wonderful! wonderful indeed! for though my sins were as scarlet, I have been favoured to experience that they are all forgiven; and that saving faith has been given me, by which I have an assurance that through the merits of the Son, I shall find acceptance with the Father." He then opened the 3d vol. of H. K. White's Remains, in which he had been reading, observed that he had been particularly interested with one of his letters, and read aloud, in a feeling manner, the following paragraphs:

"We are manifestly but poor helpless creatures, and exposed to much care and misery; but faith in Jesus Christ, affords us what our nature most wants; a basis on which we may repose ourselves, and all our cares and fears, with cer-

tainty and satisfaction,—trusting in him, we can look upon the dim future with hope and confidence.”

“None can comprehend the exquisite satisfaction attendant on Christian faith, but those who have had some experience of it. The support it is in trouble, the full confidence it brings along with it of God’s truth and mercy, the delightful food it affords to calm and serious meditation; and above all, the sweet serenity it throws over our anticipations of death, are beyond any power of man to describe.”

One day when greatly oppressed with difficulty of breathing, he was asked which was the hardest to bear—the oppression, or severe pain. He answered: “O, I never think of that; I early ascertained that it was my duty to bear what is sent me, and bless the hand that gives it.” In the same frame of pious resignation and humble trust, at another time he said, “I have not once dared to pray either for life or death.”

On the morning of the 13th he was very languid, and after walking a few times over the floor, reseated himself in an easy chair; saying: “It is the Christian’s privilege to die. I can set my seal to that.” In the afternoon he was visited by two young men from New-York, who spent several hours with him, listening with affectionate attention to his every word. At parting he discovered much emotion, and presently observed: “They have taken a great deal of pains to come and see me; I don’t know whether they have gained any instruction.” His mother replied that she hoped he had been strengthened to tell them what his views of life were now. “I had to tell them,” said he, “to fear God and keep his commandments.”

The 14th was a day of great weakness.—Towards evening, conversing with a friend, he expressed himself thus: (alluding to his hoarseness.) “The loss of my voice is a great privation: my heart seems so filled with the love of my Redeemer, I desire to sound forth his praises, but I have not the power.” On the evening of the 15th, he inquired how long he had kept his chamber; and being told two weeks, he said with emotion: “I may truly say, the goodness of God to my soul has been wonderful! that with so little suffering, I should have to believe that my sins will be forgiven, by simply coming to the feet of the Saviour. I have indeed some sinking moments, from a fear that I may be deceived; and yet the language was plain, ‘Thy faith hath made thee whole;’ and I have no doubt that I shall be admitted into the palace of the King of kings.”

Afterwards, several of the family having collected around him, he expressed himself further, as follows : " When you come to lie on a sick-bed, and look at eternity, and then at the world, it will sink into utter insignificance. I am astonished now, that any one can be willing to live here, without an assurance that they are so living as to obtain divine acceptance ; when they know not the hour they will be called upon to give an account of their stewardship. I have been plucked as a brand from the burning. There is no cause for sorrow and grief, but of rejoicing, that my small portion of suffering will work out for me such an exceeding and eternal weight of glory. I have had such an ecstatic view of the glory of the heavenly host, that the idea of being permitted to join such a company, overwhelmed me with intensity of feeling ; and in a little time—a few years—I doubt not we shall meet again, a family of love, to join in singing praises to the most high God."

He rose on the 16th in a state of great exhaustion and languor, but retaining the same consoling assurance of the love and mercy of his compassionate Creator and Redeemer. In the course of the day he observed, " My mind, for two or three days past, has been so weak, that it has only been at intervals I have been able to breathe a prayer, but that will not be charged to my account. Great has been the goodness of God to me, and I hope it may not be lost upon those who are about me. I have been made sensible that my sins have been as scarlet ; but I have also been favoured to feel, through his loving kindness, they have been washed away by faith. In the evening he further remarked to a friend, " My weakness is so great, that it seems at times to absorb all the faculties of my mind ; yet I am generally favoured to experience much calmness, and a blessed assurance, that through the mercy of my Redeemer, I shall be accepted."

The ensuing night was a distressing one ; and the morning brought no relief. He was supported by a bed-chair, and so great was the struggle for breath, that the bed was felt to shake under him ; and it was necessary, almost constantly, to wipe the drops from his face. Yet not a murmur nor a complaint escaped him ; but the fervent prayer, faintly articulated, was often heard for patience and divine support. A relative having said that she was glad to find his mind so comfortable ; he replied : " It is quite so. I am going to receive a crown of glory ; and that is worth more than ten thousand worlds."

To another friend he gave his hand with a smile, saying : " I am almost gone." After a little while he said : " When I look at this scene of care, and disappointment and trial ; and from the little insight I have had into another, I know, it is one of such exquisite joy that none can conceive, who are not, in measure, partakers of the heavenly nature ; I wonder such an one as I, can ever expect to obtain it." Then after a pause, he added, in an animated manner : " But I know that my Redeemer liveth ; and he hath said, ' he that believeth in me, shall never die.' I know that he can prepare me to join the general assembly, and spirits of just men made perfect, in worshipping Father, Son, and Holy Spirit."

In the twilight of the evening, as one of his aunts was wiping the drops from his face, he said : " It runs a stream." Then pausing a moment, and raising his eyes, he said : " Gracious Father ! I thank thee that the conflict is so nearly over as I think it is." Soon after this he remarked, " The work is nearly finished—I don't expect to wait the rising of another sun ; but I may be mistaken."

Some of his near relatives sitting by him after tea, he said in a solemn manner : " The approach of death is always awful ; but to one who is looking for it from hour to hour, it is peculiarly awful. Death, as to me, has been robbed of his victory, through the cleansing blood of the holy Jesus ; who, if we are willing to submit to his dispensations, and obey the dictates of the light, will bring us to the Father, where we shall be received into the palace of the King of kings, and obtain a reward far beyond what we can possibly conceive." He was next engaged in fervent supplication on behalf of those around him, and the other beloved members of the family.—Some time after, he requested that the closing scene of the life of his cousin R. Mott, might be read to him, and in the course of the evening, desired his affectionate love might be offered to several of his distant friends, whom he named. Every remark, every word indicated an intellect unclouded—a mind tranquil and serene—perceptions strong and clear. He afterwards slept several hours, but seemed disturbed with painful dreams, under the impression of which he exclaimed, " I should have sunk to the ground, but for thy consoling love." About five o'clock in the morning, he said, in a deliberate manner, with a voice as strong and distinct as he had spoken for days past : " I feel that I am under his peculiar care." These words

sunk like balm into the softened hearts of the friends who watched in tearful silence around his dying bed, and for some time a solemn stillness prevailed. Some drink was then offered him, of which he took several spoonfuls without difficulty ; and shortly after was heard to repeat part of the text : " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

His respiration appeared to grow more and more easy. A momentary intermission was observed, and presently a sigh, so soft as scarcely to be perceived :—the absent members of the family were immediately called, but before they all collected, the purified spirit had gently passed away. Not a feature was discomposed—but he appeared to have fallen into a sweet sleep ; and when the sun arose, it shone upon a countenance serenely beautiful in death.

The foregoing memoir exhibits another proof in addition to the many which have preceded it, that a life of moral rectitude, and abstinence from grosser crimes, however essential it may be as one portion of our indispensable obligation, in order to find acceptance in the divine sight, is not of itself a passport to eternal happiness ; but that to obtain an admission within the pearl gates, we must come to the feet of the Lord Jesus ; and through his eternal power, experience the renovation of the heart, which He described in that emphatic language, which astonished a ruler in Israel ; ' Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' John iii. 3.

THE END

PRACTICAL

CHRISTIANITY.

Extracted from a Treatise by

ALEXANDER ARSCOTT.

‘He that believeth on the Son of God hath the witness in himself.’

1 JOHN v. 10.



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PREFACE.

ALEXANDER ARSCOTT, from whose writings the following pages have been selected, was a native of Devonshire, and born about the year 1677; his father, who was incumbent of South Moulton, in the said county, having designed him for his own profession, placed him at the University of Oxford; by the time his studies were completed, a change had taken place in his religious sentiments. His judgment became convinced of the accordance of the principles held by the people called Quakers, with the genuine Spirit of the Gospel; and he therefore believed it obligatory upon him to relinquish the prospect of pursuing that line of life for which he had been educated. This circumstance was very distressing to his parents, who had great hopes of promotion for their son, which were now entirely lost; but even their wishes and entreaties did not prevail over his sense of religious duty; being well qualified for a school-master, he settled in Bristol, where he continued engaged in this useful employment during the remainder of his life, which it appears terminated very peacefully, in the sixty-first year of his age. J. Gough, to whom Alexander Arscott was well known (in his *History of the People called Quakers*), gives him the following character:—

“His love to God was manifested by an unaffected and fervent piety; his love to his neighbours by his readiness to do good to all men, as far as in his power. In the Society of which he was a member, his service was very beneficial and extensive, not only publicly in the exercise of a lively and affecting ministry, and skilful exertions for introducing and preserving good order in general; but, in a more private way, in preventing differences, and promoting love and unity amongst them; under the impression of love and tender sympathetic concern, visiting the widow and fatherless, the afflicted in body and mind, the sick, the disconsolate, and the poor; to each of whom he would freely extend a hand of help, administering assistance, consolation, and generous contributions himself, and using his influence with others to contribute to the want of such as stood in need of food and raiment.— ‘Blessed are the merciful, for they shall obtain mercy.’”

PRACTICAL CHRISTIANITY.

“CHRISTIANITY is a Divine institution, by which God declares himself reconciled to mankind, for the sake, and on the account of, his beloved Son, the Lord Jesus Christ, and what he did and suffered for them, on condition of repentance, amendment of life, and perseverance in a state of holiness; for which end he also offers them the help of his grace and good Spirit, which is sufficient for that end: all which, taken together, may be called *Salvation*; though, in a proper sense, salvation consists in the last, viz. in that help which men receive from the grace and good Spirit of God, according to the words of the apostle, ‘If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.’ And again, ‘By grace are ye saved, through faith; and that not of yourselves, it is the gift of God.’

“Now, it may be observed, that the Christian religion, so far as concerns the great and good ends of its institution, consists of two parts; first, what our Lord Jesus Christ did and suffered for mankind, in the days of his flesh, without them: and secondly, what he did, and continues to do for them, *in them*; or in other words, what they are enabled to do for themselves, through that help and assistance which he is pleased to afford them. The first includes the several particulars of his holy life, the good works which he wrought, in which he is our example; the miracles which he did for the confirmation of his doctrine and Divine mission; his death, by which, through the appointment of God, he became the propitiatory sacrifice for the sins of mankind; his resurrection, by which he was fully declared to be the Son of God, with power; all which, though the effects of them are lasting and permanent, yet were then done once for all, and no more to be repeated. But the second, viz. what Christ does for mankind, *in them*; or what they are enabled to do for themselves, through his help, in order to repentance and conversion, and perseverance in a life of true piety and holiness—this being the standing experience of believers in him, throughout all generations,

remains to be more particularly considered in this place, being that, whereby all the good ends of religion are answered to mankind: The first of these I call *the external historical part of Christianity*; the last, *the internal experimental part*. And though I consider them, for distinction sake, as two parts, yet as they have a near relation and dependence one upon the other, they are not to be divided in the influence they have on man's salvation, the one being the effect or consequence of the other: for he 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;' and 'He died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again.' So that all the blessings of the Gospel, are conveyed to us by Jesus Christ, and are the effects and consequence of what he did and suffered in his own person, without us, but yet wrought in us by his good Spirit.

"Let us now consider a little more particularly what a Christian life is, according to the account we have of it in the Holy Scriptures. He that with seriousness and attention reads the New Testament, will find, that as the pollutions and defilements which men have contracted are in the heart, out of which, as out of a fountain, they issue forth into words and actions; so it is the principal business of a Christian, when he becomes engaged in the work of religion and godliness, to begin there first; to make clean the inside; to suppress the first motions and inclinations to evil, which arise in the heart; to regulate the mind, with all its faculties and powers, which John the Baptist calls, 'Laying the axe to the root of the tree;' which being in some good measure done, such may be safely trusted with respect to their outward actions. For all our actions being in conformity to the will, inclination, or desire of our minds; if these are taken off from things that are evil, and become rightly directed, that person cannot but in the general course of his actions, avoid evil, (the desire after it being taken away,) and pursue good: or in the words of our Lord, 'Make the tree good, and the fruit will be good;' the whole conversation will be so. That this is the peculiar business of the Christian religion, where it takes place, will appear to any impartial person, who shall, with a sincere and honest mind, peruse the doctrines and precepts left us by our Lord Jesus Christ and his apostles; especially in that excellent part of them contained in the 5th, 6th, and 7th chapters of Matthew.

“It will be readily allowed, that this work, if it can be effected, is a most excellent attainment. But some may say, it is more easy to write or speak of such a regulation of the mind, than to attain to it. I allow it, and will go so far as to say, that as to any ability which we as men have, of ourselves, it is impossible. And herein consists the excellency of the Christian Religion, that what is in itself otherwise impossible, God has made possible unto us, by affording us such help, as if rightly applied to, is sufficient for that end. What that help is, by what means conveyed to us, and how to be made use of for this great and good purpose, I am next to speak to.

“After our Lord had done, and suffered in this life, according to the will of God; being at last offered up a sacrifice on the cross, by which he became a propitiation for the sins of the whole world, and the remission of sins that are past; there being something further necessary, in order to our acceptance with God, namely, the delivering of us from the power of sin for the future, and bringing us up into a life of holiness, and preserving us in it; (it being most reasonable to suppose, that God is no more reconciled to men in a sinful state of life, since the death of Christ, than he was before,) therefore, for the rendering that work, which our Lord came to do, complete, after having humbled himself unto death, he was again exalted, by being raised from the dead, through the power of the Father; thereby effectually declaring himself to be the Son of God, the Saviour of the world.

“Of this, as the apostles themselves were witnesses, so with holy confidence they built upon it, as a most sure foundation; and having, at the same time, according to his promise, received the gift of the Holy Ghost, they went forth in the virtue thereof, and their preaching became powerful and effectual, to the converting multitudes to the faith of the Gospel.

“But this foundation, however good, was but a foundation, and something was to be built upon it. What was that? *Believing in him*; and in that faith, receiving the gifts of his Holy Spirit, which were repentance and conversion, and turning from the evil of their ways: as says the apostle Peter, ‘God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.’ ‘Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins: and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.’

Here was a testimony to the power of Christ's resurrection ; as well as a twofold evidence of the coming of Christ, and the blessed effects of it, namely, that of the apostles, who were themselves witnesses of what they preached ; and that of the Holy Ghost, which God gave, not only to the apostles, though to them in a very eminent degree, to fit them for the great work in which they were engaged ; but also to all those who obeyed him,—which last was *an internal evidence, manifesting itself in the hearts of those which had it*. Nor was this the peculiar privilege of the Jews, though to them it was first preached ; but was extended to the Gentiles also : as, first, in that memorable instance of Cornelius, upon which occasion, Peter introduces what he had to say with this general confession or acknowledgment, ‘Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

“Christianity in the life and power of it, excels Christianity in the literal and historical profession. That is, the Christian, who, believing that there is power afforded to men by God, through Jesus Christ, for the overcoming evil, and doing good, applies himself, in this faith, to the throne of grace, from time to time, praying for grace to help in time of need, for the forsaking the one, and doing the other, and continues in that good exercise, in a daily watchfulness thereunto, throughout the whole course of his life : such a Christian, I say, has much the advantage of him, who professes indeed to believe what he finds recorded, of the life, death, resurrection, and ascension, &c. of our Lord Jesus Christ, and that he has left most excellent precepts and doctrines recorded in Holy Scripture, which he will endeavour, as far as the infirmities of human nature will admit of, to put in practice, but as to the doing the commands of Christ he is so far from pretending to do it, that he esteems it a presumption to assert the possibility of it ; whereas it is evident to any one who reads the New Testament with seriousness and attention, that the design of the Christian religion was, not only to introduce into the world a set of most excellent precepts, such as mankind till then was never blessed with ; but also, and more especially, to offer power to those who are willing to receive it, for the performance of them.

“The sum and substance of the Christian religion according to the Holy Scriptures, is this, viz. man having by transgressing the commands of God, rendered himself an object of his displeasure, as well as put himself out of a capacity of restoring

himself to the favour of God, through that weakness and depravity which sin hath brought him under, it hath pleased God to appoint a means for his help and recovery, in both these respects, namely, Jesus Christ, through whom, God the Father is reconciled unto man upon condition of repentance for sins past, and amendment of life; forsaking evil, and doing good; in a word, obeying God's commands, and not without this condition. To which end, he also offers him the light and help of his grace and good Spirit, that he may see and distinguish good and evil, be assisted and strengthened to do the one, and avoid the other, and live for evermore; which is a complete salvation, and a religion worthy of God; in itself most reasonable, and deserving our ready acceptance.

“As in natural knowledge, which depends on experiments, the certainty does not terminate in the judgment or assent of the mind barely, though from the reasonableness of the thing, the mind may have a good degree of certainty concerning it; but yet there remains some degree of suspense and doubtfulness, till an experiment which is rightly made and found to succeed, removes every appearance of uncertainty: so in religion, from the credibility of the history, which we have as much reason to believe, as any of the best attested accounts of things at that distance of time, and from other undoubted marks of sincerity and veracity, which appear everywhere in the writings of the New Testament; there is just reason to believe the truth of what is recorded. But, as the main end of the Christian faith is to make men better, to renew and sanctify the mind, which has been depraved; when men apply to this work, not trusting in themselves, but in the grace of God, for help and assistance, and in their so doing, find themselves helped and assisted by him; they are satisfied beyond all doubt or hesitation, concerning the truth of the Christian religion, being in the actual possession of the good effects of it, by which they not only believe the doctrines of Christianity, but know them fulfilled in their own experience, as to their main end and design.

“How may men attain this experience? — By attending to that which discovers to them the state of their minds, in the several circumstances (if I may so call it) of a Christian life, by obeying its discoveries; that is, in the first place, as it finds men in a sinful, polluted state, so it sets their sins in order before them, which is the first right step in order to the overcoming of them, and when through faith in his [Christ's] power

and sufficiency, and obedience thereunto, they have gained some degree of victory, then by attending from time to time, for further discoveries of those evils which yet remain, and seeking for further degrees of strength from him, for the destroying of them, and entering into, and persevering in, a virtuous, religious course of life, as the same is gradually opened to them by that *light* which makes all things manifest, not only what relates to men's words and actions, but also, and more especially what their thoughts, and the secret springs, and designs of all their words and actions are; for as the state and condition spiritually of every particular man, hath something in it peculiar to itself, by which it differs from the state of all others; so it is the Spirit of God alone, which at times and seasons, discovers to every mind, truly and impartially, what its state is, in such evident manner, that it cannot be deceived, if duly regarded.

"It is true, the Holy Scriptures contain general rules relating to our duty, both what we ought to do, and what to leave undone; but it is this faithful monitor in our own breast, that tells every man in particular, thou art the man, this is thy state, this thing thou oughtest to have omitted, and the other to have done, the thoughts of thy heart in this or the other action were or were not right.

"As the great end of the Christian religion, so far as concerns the part mankind are to act in it, is to renew and sanctify the mind, and consequently to reform the whole conversation, through the power and efficacy of the good Spirit of God, which is given for that end; so the principal evidence of the truth of it, is the experience of the effectual working of this power, by which those who are so happy as to become witnesses of it, not only are satisfied for ever themselves, as to the truth of the whole, but are also lights in the world, by which others seeing their good works, wrought by the power of godliness, are (or may be, if they apply themselves rightly to it) induced to make a proof of the same thing, in order that they may glorify God their Father who is in heaven.

"If it be enquired, how may we distinguish that understanding received from God, and the help which he gives us, to believe and act accordingly, from the understanding which arises from the exercise of our reason, and that power which results merely from our own will? I answer, that those who have this experience, know certainly, that as at times in their silent retirements, and humble waitings on God, they receive

an understanding of his will, relating to their present duty, in such a clear light, as leaves no doubt or hesitation ; so at other times, when this is withdrawn from them, they are at a loss again, and see themselves as they really are, ignorant and destitute ; and the case is the same in respect to power ; they are sensible, at times, of a certain vigour and liveliness attending them, by which they are not only preserved from evil of all kinds, but their hearts, all the powers and faculties of their soul, are enlarged to run the ways of God's commands with cheerfulness : whereas, at other times, when this seems to be withdrawn from them a little, they are reduced to a deep sense of their own weakness and insufficiency, in which they are humbled, and led to apply again for help to the throne of grace, which in due time is renewed to them, to their great and unspeakable comfort ; and as this understanding, and this strength, is sometimes in a sensible manner present with them, and sometimes seems to be hid from them ; so from hence they know it to be a thing not of themselves, or in their own power, but the gift of God : and therefore they find it their great duty and interest, in all times of difficulties, or temptations, from whatever cause they may proceed, to trust in the Lord, and to depend upon him for help, in which they never are disappointed ; but finding always success in this holy dependence on a Divine aid, their hearts become more and more fixed and established, trusting in him in all their afflictions and besetments, and praising him for those lively helps and encouragements already received.

“ Now in all this, there is an obvious distinction between what arises from our own understanding, merely so, and an understanding received from God ; and yet our own understandings, as men, are not unconcerned in it, but are in an agreeable manner exercised and employed ; for those necessary truths relating to faith and practice, being thus presented to them, and the mind being convinced thereof, either by one clear view, or by undeniable deductions of certain reasonings, agreeable to the capacity of the person whom they concern, joins with these convictions ; and the judgment, thus informed, moves the will to practise, not in an irresistible manner, so as to destroy its liberty, but by rational motives and persuasions, which, if duly attended to, determines the choice in favour of a religious, virtuous course of life : but if, through the prevalence of any beloved lusts or passions, the mind is prevailed on not to listen to these secret calls and invitations, but to adhere to its old vicious habits ; in this case the destruction of all such is

of themselves, by their neglecting that help which God has offered them. And therefore, though our salvation is principally and originally the work of God, yet our own consent is required, in order to our partaking of it, and our utmost diligence and application of mind, with humble prayer and supplication to God, and constant watchfulness and attention to that light that discovers both the evil and the good, and a steady dependence on the power of his grace, that we may thereby be enabled to avoid the one, and to do the other; which though it may seem somewhat difficult at first, by reason of that cross to our present inclinations, which attends it, until the power of vicious habits, to which men have been long accustomed, be weakened and broken; yet by degrees it will not only become more easy, but exceedingly pleasant and delightful, according to the saying of our Lord, 'Take my yoke upon you, for my yoke is easy, and my burden is light.' And the words of the wise man, 'Her ways (the ways of virtue and wisdom) are ways of pleasantness, and all her paths are peace.' For what greater pleasure can there be conceived, than that which a virtuous, pious soul enjoys, when in its faithful walking in obedience to God, it finds his peace to flow, and the light of his countenance to shine upon it: by which those that are enjoyers of it, are sensible of more real comfort at heart, than when their corn and wine, or any other external things increase; and much more so, than in the pleasures of a vicious course of life, which, however pleasant for a season, at last biteth like a serpent, and stingeth like an adder. Whereas the virtuous, religious man, not only enjoys peace and tranquillity in his passage through this world, but has a comfortable prospect and assurance of a happy exit at last: so that, in the words of the apostle, 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.'

"And therefore, I would recommend it as a matter of the greatest concern to all, that they would make trial of this plain, but certain way of the knowledge of God, and their duty to him, by following him in the way he would lead them.—And as I am well assured there is no man, but has some knowledge of his duty which is certain to him, and for the truth of it, dare freely appeal to every man's experience; so the only way to improve rightly in understanding, is to be faithful to this, though ever so little. And they that enter into a religious course of life this way find, in their faithful progress therein, that which was at first but a small thing, as a grain of mustard

seed, to grow gradually, so as to become a great tree, bringing forth excellent fruits, both in knowledge and practice. And as this is the only door by which any man can rightly enter into the way of religion, so I would again make the most solemn appeal to the experience of mankind in general, whether ever any who thus trusted in the Lord, were disappointed or confounded.

"I know it is objected by some, That as our powers and faculties, as men, are finite and imperfect, so there is no more required of us than an obedience suitable to such powers ; so that whoever does what he can, according to that understanding and ability with which, as man, he is endued, does his duty, and no more is required of him.

"To put this matter in as clear a light as I am capable, I do not, by asserting the necessity and usefulness of a Divine aid in matters of religion, affirm, that whoever is in the belief of it, does from that time commence a perfect man, from all errors, both in judgment and practice ; for as no man becomes very wicked suddenly, but evil dispositions grow gradually stronger by time, till at last they become confirmed habits ; so those habits are not destroyed at once, but gradually weakened in time, and the contrary good dispositions raised and improved gradually, till at last they become confirmed habits of virtue and piety.

"And in the course of the proceeding of this good work, whilst the strength of evil habits is not entirely broken and destroyed, it is reasonable to suppose, that the effects of them may at times appear, where a constant careful watch is not kept, in some practices, according to the old course of conversation, which being the effects, not of wilfulness, but unwatchfulness, are no doubt pardonable ; and God, who is merciful, will heal the backslidings of these, and love them again freely, upon their repentance and reformation, where there is a true sincerity, and an honest application in heart and spirit to him for further strength, to be preserved for time to come ; by which means, as I said, the power of these evil habits will be gradually weakened, till at last they become entirely broken and destroyed ; which certainly is possible, upon the supposition of a Divine aid : and I would add, upon no other bottom ; and therefore in the whole progress of this good work, this belief ought to be always before us ; otherwise we shall be in danger, not only of falling into evil, but of indulging ourselves in it, supposing it impossible to be delivered from the power of

II; whereas those who are in the belief of a Divine aid always attending them, though they fail sometimes, will not from thence be so discouraged as to give over the pursuit, but taking the blame to themselves, for their neglect and unwatchfulness, continue to pursue their course, attending with the greater carefulness unto their guide, believing, that notwithstanding their weakness, they have a sufficient strength on their side, if they duly regard it, which may certainly be depended on for preservation from evil, and an improvement and perseverance in the way of virtue and piety. So that, on the one hand, they have the greatest encouragement to enter into, and persevere in the way of virtue and godliness, believing the complete attainment of that state possible, by Divine assistance; and on the other hand, if through unwatchfulness they should sometimes be overtaken with a fault, they do not therefore despair, nor are they so discouraged as to think the success impossible, but rather (having applied, with great humility, to the throne of grace for pardon and forgiveness) they become the more quickened in their diligence, not knowing how long it may please God to extend his mercy, or continue his Divine assistance, or even prolong their lives in this world.

“I shall conclude, therefore, with the most earnest request to all concerned, that they will be just to themselves, by putting this very necessary affair rightly upon trial. Do the will of God, as the same is made known to you, and for that end pray unto Him for the *help of his grace* and *good Spirit*; and by this means, you will gradually understand the doctrines of Christ; and as you grow in grace, you will grow more and more in the saving knowledge of him.

“And you that know the Lord in this manner, follow on to know him in the same: you that have witnessed strength from him, wait continually for the renewing of it; and I am well assured, that they who do so, shall never fall, but an entrance abundantly will be administered to them, into the everlasting kingdom of our Lord and Saviour, Jesus Christ.”

THE END.



DAVID BARCLAY.

DAVID BARCLAY, of Ury, in Scotland, was descended from an ancient and honourable family. He was born at Kirkcounhill, in the year 1610. Early in life he travelled into Germany, and enlisted in the army of Gustavus Adolphus, king of Sweden, but after having been engaged in many battles, and quickly risen to the rank of major; on the breaking out of the civil wars in his native country, he returned home. In these he bore a conspicuous part, and was intrusted with many important military commands, in which, by the energy and prudence he displayed, he gained great reputation. He was also engaged in several responsible stations in civil society, and was twice a member of Parliament. After the restoration he fell under the displeasure of the government, and was for some time kept a close prisoner in Edinburgh Castle, on account, it was alleged, of his having been a trustee under the Usurper, although he had suffered in the cause of Charles the 1st, not only by being thrust from all his posts on that account, but by having his estates seized for several years. He was liberated however, without any thing being laid to his charge, or reason given for his commitment.

It is after having taken a view of the stations occupied by such individuals in the world, and their connexion with those in political power, that we are more fully prepared to realize the difficulties of the path they afterwards had to walk in, at the same time that we are better qualified to appreciate the depth, and strength, and beauty of that spiritual work, which was effected in them. We can then more duly estimate what it cost them to refuse the glory of this world, with all the various opportunities that presented, of gratifying "the lust of the flesh, the lust of the eye, and the pride of life," as well as to accept with cheerful resignation "the reproach of Christ," by becoming fools for his sake, that so they might be "to the praise of his glory."

It was not till after he had passed the meridian of life, that David Barclay enlisted under the pacific banner of the cross of Christ, and came clearly to see the nature of that evil root in which all wars and fightings have their origin. He had disentangled himself from all public affairs, and lived in much privacy. In his

retirement from the world, he had given him a sight of his own heart, and of the uncertainty of all temporal things ; each day giving fresh evidence of their instability in every condition of life. He observed that neither justice nor innocency could protect, nor good offices done, secure a man from envy, malice, and persecution. In this perplexity, he thought it was high time to devote the remainder of his days wholly to the service of God and by so doing, more directly answer the great end of his creation.

With the desire to know the religion of Christ in its primitive purity, he applied himself closely to the reading of the New Testament, and was brought clearly to see in what it essentially consists. He saw that in itself it was "righteousness, and peace, and joy, in the Holy Ghost,"—that it taught to be humble, patient, self-denying—to endure all things, to suffer all things,—not to place our happiness or comfort on the world or the things of it.

In the year 1666, David Barclay joined the Society of Friends, under a full conviction that their practice and principles were most agreeable to the primitive standard recorded in the New Testament, and became as eminent for his religious and exemplary life, as formerly for his bravery, resolving to suffer indignities and injuries for conscience sake—a virtue he was before very much unacquainted with. Of these indignities he had a full portion to endure, having been often mobbed, and several times imprisoned, and suffered the loss of property for his testimony to the truth as it is in Jesus. One of his relations upon an occasion of uncommon rudeness, lamenting that he should now be treated so differently from what he had formerly been, he answered, "That he found more satisfaction, as well as honour, in being thus insulted for his religious principles than when, some years before, as was usual for the magistrates, as he passed the city of Aberdeen, to meet him several miles, and conduct him to a public entertainment in their town-house, and then convey him so far out again in order to gain his favour."

David Barclay spent the latter part of his life upon his estate of Ury, possessing in a high degree the esteem of all who knew him, but above all that inestimable treasure, "the peace of God which passeth all understanding," and which is alone able to keep the soul through Jesus Christ."

A few fleeting years thus spent in preparing to meet his Judge and Saviour, brought him to the seventy-sixth year of his age, soon after which he was seized by a fever, which in about two weeks was the means of removing him from this earthly career.

The following account of his solemn close, drawn up by his son, Robert Barclay, can scarcely be read without effect—it is so touching, so weighty, yet so simple ; discovering that dignified

composure and humble trust, which drew from survivors the declaration of their belief that he was "kept in the patience and faith of Jesus."

During the time of this last sickness, David Barclay was preserved in a quiet contented mind, freely resigned to the will of God; and gave several living testimonies to the truth, and to the love of God shed abroad in his heart by the Holy Ghost. Although there was hardly to be found one in a thousand like him for natural vigour at his age, and although his fever was at times very strong; yet he was never "insensible," nor did any wrong expression or action proceed from him; nor yet the least symptom of discontent or fretfulness. He had previously been troubled with a very painful disorder, and after the commencement of his illness had much suffering from that cause; and, about two days before his death, while those around were helping him up, in a sense of his weakness, and in an agony, he said, "I am going now,"—then instantly checking himself he added, "but I shall go to the Lord, and be gathered to many of my brethren who are gone before me—and to my dear son." This was his youngest son David, who died at sea about a year before, on his voyage to East Jersey.—He was an amiable youth of exemplary life and conversation, and was an acceptable preacher among Friends.

On the eleventh of the 8th month, (continues R. Barclay,) about two or three o'clock in the morning, he growing weaker, I drew nigh to him. He said, "Is this my son?" I said yea; and spake a few words, signifying my travail, that He who loved him might be near him to the end. He answered, "the Lord is nigh," repeating it, "You are my witnesses in the presence of God that the Lord is nigh." A little after he said, "The perfect discovery of the 'day-spring from on high,'—how great a blessing it hath been to me and to my family!" My wife desiring to know if he would have something to wet his mouth, he said, "It needed not." She said, it would refresh him: he laid his hand on his breast, saying, "He had that *inwardly* which refreshed him."—After a little while he added at several times these words, "*The truth is over all.*"

He took my eldest son to him and blessed him, saying—"He prayed God, he might never depart from the truth." My eldest daughter Patience coming near, he said, "Is this Patience?—let *patience* have its perfect work in thee!" And after kissing the others, he laid his hands upon them and blessed them. He called for my father-in-law and two of his daughters that were present, and spake some weighty words very kindly;—and perceiving one of them who was not a Friend weeping much, he desired for her that she might come to the truth; and bade her not weep for him but for herself.

A sober man, an apothecary, that waited upon him in his weak-

ness, coming near, he took him by the hand, saying, "Thou wilt bear me witness that in all this exercise, I have not been curious to tamper nor to pamper the flesh." He answered, "Sir, I can bear witness, that you have always minded the better and more substantial part; and rejoice to see the blessed end the Lord is bringing you to." He replied, "Bear a faithful and true witness:—yet it is *the life of righteousness*, it is the life of righteousness that we bear testimony to, and not to an empty profession." Then he called several times, "Come Lord Jesus, come, come!" And again, "My hope is in the Lord." Now and then he slept, perhaps during the space of ten hours. On observing a person come into the room, he thought it had been one of his tenants, a carpenter; I telling him it was not he, but another, he said to me, "See thou charge him to make no manner of superfluity upon my coffin."

About three in the afternoon, there came several friends from Aberdeen to see him. He took them by the hand and said several times, "They were come in a seasonable time." After some words were spoken, and one of them had prayed, which ended in praises, he held up his hands and said, "*Amen! amen for ever!*" And afterward when they stood looking at him, he said, "How precious is *the love of God* among his children, and *their love* one to another.—Thereby shall all men know that ye are Christ's disciples if you love one another.—How precious a thing it is to see brethren dwell together in love! My love is with you.—I leave it among you." About eight at night several friends standing around the bed, he perceiving some of them weep, said, "dear friends! all mind the *inward man*—heed not the *outward*: there is one that doth regard—the Lord of Hosts is his name!" After he heard the clock strike three in the morning, he said, "Now the time comes!" A little after he was heard to say, "Praises, praises, praises to the Lord!—Let now thy servant depart in peace.—Unto thy hand, O Father, I commit my soul, spirit and body.—Thy will, O Lord! be done in earth as it is in heaven." These sentences he spoke by short intervals one after another; and at a little after five in the morning, the twelfth day of the 8th month, fell asleep like a lamb, in remarkable quietness and calmness.

THE END.



CHARITY AND FORGIVENESS.

THE birth of the blessed Redeemer was thus announced by "the angel of the Lord," to "shepherds abiding in the field, keeping watch over their flock by night," "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord: and suddenly there was with the angel, a multitude of the heavenly host praising God, and saying, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

When he afterwards walked amongst men, his divine precepts, which distinguish the holy religion he came to establish, were consistent with this angelic declaration. In answer to the question, "which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself."* In reply to the inquiry, "who is my neighbour?" he gives the following narration:—"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and

* Matthew xxii. 36, 39.

whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou," inquired Christ, "was neighbour unto him that fell among the thieves?" and when he was answered, "He that shewed mercy on him," then said Jesus, "Go, and do thou likewise."*

The precepts and the example of Christ uniformly tend to lead his followers to the practice of *peace* and *good will*. *Love* is a characteristic or mark by which they are to be known to be *his* disciples: he says, "a new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."†

And he not only commands his disciples to love *each other*, but he goes much further, he also commands us to love *our enemies*, in these words, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? And if ye salute your brethren only, what do ye more than others? Be ye therefore perfect, even as your Father which is in heaven is perfect."‡

The duty of forgiveness of injuries, is inculcated in the strongest manner in that excellent model of prayer, which our Lord gave his disciples, wherein we are taught to pray to be forgiven, *as we forgive*. And it may be remarked, that the only part of this prayer, on which it is recorded that he made any comment, is that respecting the duty of forgiveness: what stronger expressions could he use than these?—"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."§

Some persons are apt to profess, that they can forgive those whom they suppose to have injured them, when such are brought to know, and acknowledge their fault. But this is little else than a disguised pride, seeking for superiority. The love which Christ commanded goes much further, "This is my commandment, that ye love one another, as I have loved you."|| And how did the Lord love the world? Let the apostle answer: "God commendeth his love towards us, in that while we were yet sinners, Christ died for us."¶

* Luke x. 30-37.

† John xiii. 34, 35.

‡ Matthew vi. 44-48.

§ Matthew vi. 14, 15.

|| John xv. 12.

¶ Rom. v. 8.

And mark and remember his gracious dying words, when praying for his very persecutors, he said, "Father, forgive them, for they know not what they do."* And shall we expect access for our more feeble prayers, at the throne of grace, if we harbour any ill-will to our fellow-travellers towards immortality? Let us hear again the Saviour of men: "and when ye stand praying, forgive, if ye have aught against any."† He doth not allow time for seeing the injuring person become submissive; but—*Standing, forgive*: for, "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

And further, we are not only to forgive injuries, but also to seek to be reconciled to those who may have been injured by us: this also must be done before we can acceptably worship the God of Love. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift."‡

The following beautiful and comprehensive description of Charity or Love, is from the first Epistle of the Apostle Paul to the Corinthians.

"Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not Charity, *I am nothing*. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; *beareth all things*, believeth all things, hopeth all things, endureth all things; *charity never faileth*; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is Charity."

Let us now view some of the evil consequences of giving way to anger, and wrath, and revenge; we have an instance very soon after the creation of man, in Cain: we read in the Old Testament,§ "Cain was very wroth, and his countenance

* Luke xxiii. 34.

† Matthew v. 23, 24.

‡ Mark xi. 25.

§ Genesis, chap. iv.

fell ;” yet it is evident that he might have overcome this evil disposition, for we find, that the Lord said unto Cain, “ Why art thou wroth ? And why is thy countenance fallen ? If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin-lieth at the door.” Here is the strongest evidence that he might have overcome the evil disposition and temper he was in, and have *done well* : but alas ! the evil prevailed, he gave way to wrath, and in the next verse it is recorded, “ Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” Here we see how naturally, if we give way to evil, one crime follows another.

Let us ever remember these words of our blessed Lord, “ without me ye can do nothing.”* We are incapable of overcoming any evil propensity without his divine assistance. Let us be encouraged to seek his holy help, by this gracious promise to his followers, “ lo ! I am with you alway to the end of the world :”† this promise he is fulfilling by his spiritual appearance in the hearts of the sons and daughters of men, causing them to feel condemnation when they do evil, and rewarding them with peace when they do well ; this is “ Christ” in us, “ the hope of glory.”‡

To conclude. How greatly do we lessen our own true happiness, by retaining anger in our hearts against any ; even when we try to persuade ourselves that we have some cause for it ! On the other hand, how calm, how tranquil, is his mind, who feels it clothed with love to all mankind !

Let none lie down at night with feelings of anger or revenge. If we should not live to see the light of another morning, how awful the idea of appearing before the Searcher of hearts in an unforgiving spirit ! Let us then remember the words of the Saviour himself, “ *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*”

* John xv. 5.

† Matt. xxviii. 20.

‡ Col. i. 27.

THE END.



CLARINDA,
A PIOUS COLOURED WOMAN
OF SOUTH CAROLINA,
WHO DIED AT THE AGE OF 102 YEARS.

THE subject of this memoir was brought up in a state of ignorance unworthy of a Christian country, and following the propensities of a corrupt heart, was, by her own confession, "sold under sin," and involved in almost every species of iniquity. For the furtherance of her wicked designs, she learned to play on the violin, and usually on the first day of the week sallied forth with her instrument, in order to draw persons of both sexes together, who, not having the fear of God before their eyes, delighted, like herself, in sinful and pernicious amusements, which keep the soul from God, and the heart from repentance. But even on these occasions she found it difficult to struggle against the Spirit of the Most High.

Often was it sounded in her conscience, "Clarinda, God ought not to be slighted"—"God ought not to be forgotten:" but these monitions were treated with derision, and in the hardness of her heart she would exclaim, "Go, you fool, I do not know God—Go, I do not wish to know him." On one occasion, whilst on her way to a dance, these blasphemous thoughts, in answer to the monitions of conscience, were passing through her mind, and in this frame she reached the place of appointment, and mingled in the gay throng. Whilst participating in the dance, she was seized with fits, and convulsively fell to the ground. From that moment she lost her love of dancing, and no more engaged in this vain amusement. She did not, however, forsake the evil of her ways, but continued her course of wickedness. Thus she went on for about twenty years, when she lost her only child, and was confined for several months by severe illness:

During this period of bodily suffering, her mind was brought under awful convictions for sin: she perceived that the Great Jehovah was a sin-hating and a sin-avenging God, and that he will by no means clear the guilty. She remained in a dis-

tressed state of mind for about three months, and when a little bodily strength was restored, she sought solitary places, where she poured out her soul unto the Lord, and in his own good time He spoke peace to her wounded spirit. One day, being thus engaged in earnest prayer, and looking unto the Lord for deliverance, the evening approached unregarded, her soul was deeply humbled, and the night passed in prayer, whilst rivers of tears (to use her own expressive language) ran down her cheeks, and she ceased not to implore mercy from Him who is able to bind up the broken-hearted. While thus engaged, and all this time ignorant of her Saviour, something whispered to her mind—"Ask in the name of Christ." She queried, "Who is Christ?" and in reply, these passages of Scripture seemed repeated to her—"Let not your heart be troubled, ye believe in God, believe also in me." "In my Father's house are many mansions: I go to prepare a place for you, that where I am there ye may be also."—"I am the way, the truth, and the life; no man cometh unto the Father but by me." Being desirous to know whence these impressions proceeded, she was made to believe that they were received through the influence of the Holy Spirit. This remarkable passage was also presented to her mind:—"Therefore being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ." She was likewise reminded of several dreams she had formerly had; in one of which a person appeared to her and led her to a place into which she was permitted to look, where she saw "the spirits of just men made perfect," but was informed she could not enter therein. He then gave her a vial and a candle, telling her to keep the vial clean, and the candle burning till He came. She now saw that the vial was her heart, and the candle the Spirit of the Lord. In narrating this circumstance to a friend, she enlarged instructively on the necessity of keeping the heart, since out of it are the issues of life; adding, the eye sees and the heart lusts after the pleasures and possessions of this world, but the cross of self-denial must be borne—no outside religion will do. She now felt the love of God shed abroad in her heart,—the overwhelming burden of sin was removed, and she received ability to sing the praises of the Lord on the banks of deliverance.

Having been thus permitted to see the desire of her soul, she was anxious to learn more of the divine will, and inquired, like the apostle, "Lord! what wilt thou have me to do?" and like him she was commanded to be a witness of what she had seen and heard. Believing she had a commission given her to preach the Gospel, she began to warn the sinful and licentious, that they must crucify the man of sin, or forever forego the hope of salvation. This raised her a host of enemies, both white and coloured; she underwent for many years cruelty and persecution which could hardly obtain credence. She bore about on her body the visible marks of her faithful allegiance to the Lord Jesus; yet while alluding to

this, tears filled her eyes, and she said with emotion, "I am thankful that I have been found worthy to suffer for my blessed Saviour."

Although living in great poverty, and subsisting at times on casual charity, with health impaired by the sufferings through which she had passed, yet neither promises of protection, accompanied with the offer of the good things of this life, on the one hand, nor the dreadful persecution she endured on the other, could make her relinquish the office of a minister of the Gospel. This office she continued to exercise, holding meetings regularly on the first day of the week, at her own little habitation, where a greater number at times assembled than could be accommodated in the house.

It may be interesting to add some particulars relative to the trial of her faith and the persecution she suffered. One individual in whose neighbourhood she lived, who was much annoyed by hearing her sing and pray, offered, if she would desist, to provide her with a home and the comforts of life; but she replied, she had received a commission to preach the Gospel, and she would preach it as long as she had breath. Several ill-intentioned persons one night surrounded her house, and commanded her to come out to them. This she refused to do. After threatening her for some time, they forced open the door, and having seized their victim, they beat her cruelly, so that her head was deeply indented with the blows she received. At another time she was so much injured that she was left nearly lifeless on the open road, whither she had fled to escape from them; but her unsuccessful efforts increased the rage of her pursuers, and after treating her with the utmost barbarity, they left her. She was found after some time, but so exhausted by the loss of blood, that she was unable to walk, and from the effects of that cruelty she did not recover for years. But it may be said of her, that she joyfully bore persecution for Christ's sake.

A man who lived in the same village, being much incensed at the undaunted manner in which she stood forth as the minister of the meek and crucified Saviour, swore that he would beat her severely if ever he found an opportunity. One evening, as she was walking home on a solitary road, she saw this person riding towards her; she knew of his intentions, and from his character did not doubt that he would execute them. She trembled from head to foot—escape seemed impracticable, and prayer was her only refuge. As he advanced she observed that his handkerchief fell and was wafted by the wind to a little distance; she picked it up—he stopped his horse, and she handed it to him in a submissive manner—he looked at her fiercely for a moment, when his countenance softened—he took it, saying, "Well, Clarinda," and passed on.

She was not able to read a word till her 66th year, but was in the practice of getting persons to read the Holy Scriptures

to her; much of which she retained in her memory with remarkable accuracy. By dint of application she was at length able to read them herself; and those who visited her in advanced life, found her knowledge of the Scriptures, as well as her growth in grace, very surprising.

When she was one hundred years old, and very feeble, she would, if able to get out of bed, on the morning of the first day of the week, discharge what she thought to be her duty, by conversing with and exhorting both the white and coloured people who came to her house, often standing for half an hour at a time. Her zeal was indeed great, and her faith steadfast. She said she often wished she could write, that she might in this way also express her anxiety for the good of souls. Then she would have described more of the exercises of her mind upon the depravity of man by nature and by practice, with the unbounded and redeeming love and mercy of God through Jesus Christ.

The person who gives the account of Clarinda's death, says, "I was prevented seeing her often in her last moments; when I did she was always the same: her one theme the love of God to poor sinners, which was always her style of speaking. One day, as I sat by her bedside, she said to me, "Do you think I am a Christian?"—"Yes," I answered, "I do believe you are a Christian."—"I have tried to be," she replied, "but now that I suffer in my body, when I think what an unprofitable servant I have been, I am distressed." She then wept. "You know," I said, "it is not how much we can do, but what we do *sincerely* for the love of Christ, that is acceptable." She seemed comforted, and talked as usual. She showed me much affection when I left her, saying, "I shall not live long, my dear ———," and adding a few other words, blessed me, and bid me pray for her. She had frequently expressed her fears of the bodily sufferings of death, but not accompanied with a dread of eternal death. I asked her when she was ill, if she *now* feared to die. She said "No: this fear was taken away sometime previous to my illness."

She requested that her people, as she called them, might continue to meet at her house; but this was not allowed. I am told they meet sometimes elsewhere, and are called "Clarinda's People." When dying, she told those near her, to follow her *only* as she had followed Christ. Her death occurred in 1832. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

While perusing this remarkable account of "a brand plucked from the burning," let those who from their earliest years have enjoyed the inestimable privilege of access to the Sacred Volume, and various other religious means, seriously consider the blessed Saviour's words—"To whom much is given, of him shall be much required."

ON

MILITARY GLORY:

BY JONATHAN DYMOND.



PHILADELPHIA:

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ON MILITARY GLORY.

To prove that war is an evil were much the same as to prove that the light of the sun is a good. And yet, though no one will dispute the truth, there are few who consider and few who know how great the evil is. The practice is encircled with so many glittering fictions, that most men are content with but a vague and inadequate idea of the calamities, moral, physical, and political, which it inflicts upon our species. But if few men consider how prodigious its mischiefs are, they see enough to agree in the conclusion that the less frequently it happens the better for the common interests of man. By attaching notions of honour to the military profession, and of glory to military achievements, three wars probably have been occasioned where there otherwise would have been but one. To talk of the "splendours of conquest," and the "glories of victory," to extol those who "fall covered with honour in their country's cause," is to occasion the recurrence of wars, not because they are necessary, but because they are desired. It is in fact contributing, according to the speaker's power, to desolate provinces and set villages in flames, to ruin thousands and destroy thousands,—to inflict, in brief, all the evils and the miseries which war inflicts. "Splendours,"—"Glories,"—"Honours!"—The listening soldier wants to signalize himself like the heroes who are departed: he wants to thrust his sickle into the fields of fame and reap undying laurels:—How shall he signalize himself without a war, and on what field can he reap glory but in the field of battle? The consequence is inevitable: Multitudes desire war:—they are fond of war,—and it requires no sagacity to discover, that to desire and to love it is to make it likely to happen. Thus a perpetual motive to human destruction is created, of which the tendency is as inevitable as the tendency of a stone to fall to the earth. The present state of public opinion manifestly promotes the recurrence of wars of all kinds, necessary (if such there are) and unnecessary. It promotes wars of pure aggression,—of the most unmingled wickedness: it promoted the wars of the departed Louises and Napoleons. It awards "glory" to the soldier, wherever be his achievements and in whatever cause.

Now, waiving the after-consideration as to the nature of glory itself, the individual may judge of his duties with respect to public opinion by its effects. To minister to the popular notions of glory is to encourage needless wars: it is therefore his duty not to minister to those notions. Common talk by a man's fireside contributes its little to the universal evil, and shares in the uni

versal offence. Of the writers of some books it is not too much to suppose, that they have occasioned more murders than all the clubs and pistols of assassins for ages have effected. Is there no responsibility for this?

But perhaps it will afford to some men new ideas if we inquire what the real nature of the military virtues is. They receive more of applause than virtues of any other kind. How does this happen? We must seek a solution in the seeming paradox that their pretensions to the characters of virtues are few and small. They receive much applause because they merit little. They could not subsist without it; and if men resolve to practise war, and consequently to require the conduct which gives success to war, they must decorate that conduct with glittering fictions, and extol the military virtues though they be neither good nor great. Of every species of real excellence it is the general characteristic that it is not anxious for applause. The more elevated the virtue the less the desire, and the less is the public voice a motion to action. What should we say of that man's benevolence who would not relieve a neighbour in distress unless the donation would be praised in a newspaper? What should we say of that man's piety who prayed only when he was "seen of men?" But the military virtues live upon applause; it is their vital element and their food, their great pervading motive and reward. Are there then among the respective virtues such discordances of character,—such total contrariety of nature and essence? No, no. But how then do you account for the fact, that while all other great virtues are independent of public praise and stand aloof from it, the military virtues can scarcely exist without it.

It is again a characteristic of exalted virtue that it tends to produce exalted virtues of other kinds. He that is distinguished by diffusive benevolence is rarely chargeable with profaneness or debauchery. The man of piety is not seen drunk. The man of candour and humility is not vindictive or unchaste. Can the same things be predicated of the tendency of military virtues? Do they tend powerfully to the production of all other virtues? Is the brave man peculiarly pious? Is the military patriot peculiarly chaste? Is he who pants for glory and acquires it, distinguished by unusual placability and temperance? No, no. How then do you account for the fact, that while other virtues thus strongly tend to produce and to foster one another, the military virtues have little of such tendency or none?

The simple truth, however veiled and however unwelcome, is this; that the military virtues will not endure examination. They are called what they are not, or what they are in a very inferior degree to that which popular notions imply. It would not serve the purposes of war to represent these qualities as be-

ing what they are : we therefore dress them with factitious and alluring ornaments ; and they have been dressed so long that we admire the show, and forget to inquire what is underneath. Our applauses of military virtues do not adorn them like the natural bloom of loveliness ; it is the paint of that which, if seen, would not attract, if it did not repel us. They are not like the verdure which adorns the meadow, but the greenness that conceals a bog. If the reader says that we indulge in declamation, we invite, we solicit him to investigate the truth. And yet, without inquiring further, there is conclusive evidence in the fact, that glory, that praise, is the vital principle of military virtue. Let us take sound rules for our guides of judgment, and it is not possible that we should regard any quality as possessing much virtue which lives only or chiefly upon praise. And who will pretend that the ranks of armies would be filled if no tongue talked of bravery and glory, and no newspaper published the achievements of a regiment ?

“ Truth is a naked and open daylight that doth not show the masks and mummeries and triumphs of the world half so stately and daintily as candle-lights.” Let us dismiss then that candle-light examination which men are wont to adopt when they contemplate military virtues, and see what appearance they exhibit in the daylight of truth. Military *talent*, and *active courage*, and *patriotism*, or some other motive, appear to be the foundations and the subjects of our applause.

With respect to talent little needs to be said, since few have an opportunity of displaying it. An able general may exhibit his capacity for military affairs ; but of the mass of those who join in battles and participate in their “ glories,” little more is expected than that they should be obedient and brave. And as to the few who have the opportunity of displaying talent, and who do display it, it is manifest that their claim to merit, independently of the purpose to which their talent is devoted, is little or none. A man deserves no applause for the possession or for the exercise of talent as such. One man may possess and exercise as much ability in corrupting the principles of his readers as another who corrects and purifies them. One man may exhibit as much ability in swindling as another in effectually legislating against swindlers. To applaud the *possession* of talent is absurd, and, like many other absurd actions, is greatly pernicious. Our approbation should depend on the objects upon which the talent is employed. Military talents, like all others, are only so far proper subjects of approbation as they are employed aright. Yet the popular notion appears to be, that the display of talent in a military leader is, *per se*, entitled to praise. You might as well applaud the dexterity of a corrupt minister of state. The truth is, that talent, as such, is not a proper subject

of moral approbation, any more than strength or beauty. But if we thus take away from the "glories" of military leaders all but that which is founded upon the causes in which their talents were engaged, what will remain to the Alexanders, and the Cæsars, and the Jenghizes, and the Louises, and the Charleses, and the Napoleons, with whose "glories" the idle voice of fame is filled? Cannot military talents be exhibited indifferently by the good and the bad? Are they not in fact as often exhibited by vicious men as by virtuous? They are, and therefore they are not really deserving of praise. But if any man should say that the circumstance of a leader's exerting his talents "for his king and country" is of itself a good cause, and therefore entitles him to praise, I answer that such a man is deluding himself with idle fictions. I hope presently to show this. Meanwhile it is to be remarked, that if this be a valid claim to approbation, "king and country" must always be in the right. Who will affirm this? And yet if it is not shown, you may as well applaud the brigand chief with his thirty followers as the greater marauder with his thirty thousand.

Valour and bravery however may be exhibited by the many,—not by generals and admirals alone, but by ensigns and midshipmen, by seamen and by privates. What then is valour, and what is bravery? "There is nothing great but what is virtuous, nor indeed truly great but what is composed and quiet." There is much of truth in this. Yet where then is the greatness of bravery, for where is the composure and quietude of the quality? "Valour or active courage is for the most part constitutional, and therefore can have no more claim to moral merit than wit, beauty, or health." Accordingly, the question which we have just asked respecting military talent may be especially asked respecting bravery. Cannot bravery be exhibited in common by the good and the bad? Yet further. "It is a great weakness for a man to value himself upon any thing wherein he shall be outdone by fools and brutes." Is not the bravery of the bravest outdone even by brutes? When the soldier has vigorously assaulted the enemy, when though repulsed he returns to the conflict, when being wounded he still brandishes his sword till it drops from his grasp by faintness or death, he surely is brave. What then is the moral rank to which he has attained? He has attained to the rank of a bull-dog. The dog, too, vigorously assails his enemy; when tossed into the air he returns to the conflict; when gored he still continues to bite, and yields not his hold until he is stunned or killed. Contemplating bravery as such, there is not a man in Britain or in Europe whose bravery entitles him to praise which he must not share with the combatants of a cockpit. Of the moral qualities that are components of bravery, the reader may form some conception from this lan-

guage of a man who is said to be a large landed proprietor, a magistrate, and a member of parliament. "I am one of those who think that *evil alone* does not result from poaching. The risk poachers run from the dangers that beset them, added to their occupation being carried on in cold dark nights, begets a hardihood of frame and contempt of danger that is not without its value. I never heard or knew of a poacher being a coward. They all make *good soldiers*; and military men are well aware that two or three men in each troop or company, of bold and enterprising spirits, are not without their effect on their comrades." The same may of course be said of smugglers and highwaymen. If these are the characters in whom we are peculiarly to seek for bravery, what are the moral qualities of bravery itself? All just, all rational, and, I will venture to affirm, all *permanent* reputation refers to the mind or to virtue; and what connexion has animal power or animal hardihood with intellect or goodness? I do not decry *courage*: He who was better acquainted than we are with the nature and worth of human actions attached much value to courage, but he attached none to bravery. Courage he recommended by his precepts and enforced by his example: bravery he never recommended at all. The wisdom of this distinction and its accordancy with the principles of his religion are plain. Bravery requires the existence of many of those dispositions which he disallowed. Animosity, the desire of retaliation, the disposition to injure and destroy, all this is necessary to the existence of bravery, but all this is incompatible with Christianity. The courage which Christianity requires is to bravery what fortitude is to daring,—an effort of the mental principles rather than of the spirits. It is a calm, steady determinateness of purpose, that will not be diverted by solicitation or awed by fear. "Behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. *But none of these things move me, neither count I my life dear unto myself.*" (Acts xx. 22.) What resemblance has bravery to courage like this? This courage is a virtue, and a virtue which it is difficult to acquire or to practise; and we have heedlessly or ingeniously transferred its praise to another quality which is inferior in its nature and easier to acquire, in order that we may obtain the reputation of virtue at a cheap rate.

And if we turn from actions to motives; from bravery to patriotism, we are presented with similar delusions, and with similar mischiefs as their consequence. To "fight nobly for our country," to "fall covered with glory in our country's cause," to "sacrifice our lives for the liberties and laws and religion of our country," are phrases in the mouth of multitudes. What do

they mean, and to whom do they apply ? We contend that to say generally of those who perish in war that "they have died for their country," is simply untrue ; and for this simple reason, that they did not fight for it. It is not true that patriotism is their motive. Why is a boy destined from school for the army ? Is it that his father is more patriotic than his neighbour who destines his son for the bar ? Or if the boy himself begs his father to buy an ensigncy, is it because he loves his country, or is it because he dreams of glory, and admires scarlet and plumes and swords ? The officer enters the service in order that he may obtain an income, not in order to benefit his fellow-citizens. The private enters it because he prefers a soldier's life to another, or because he has no wish but the wish for change. And having entered the army, what is the motive that induces the private or his superiors to fight ? It is that fighting is part of their business ; that it is one of the conditions upon which they were hired. Patriotism is *not* the motive. Of those who fall in battle, is there one in a hundred who even thinks of his country's good ? He thinks perhaps of glory and of the fame of his regiment—but rational views of his country's welfare are foreign to his mind. He has scarcely a thought about the matter. He fights in battle as a horse draws in a carriage, because he is compelled to do it, or because he has done it before ; but he probably thinks no more of his country's good than the same horse if he were carrying corn to a granary would think he was providing for the comforts of his master. The truth therefore is, that we give to the soldier that of which we are wont to be sufficiently sparing,—a gratuitous concession of merit. If he but "fights bravely" he is a patriot, and secure of his praise.

To sacrifice our lives for the liberties and laws and religion of our native land are, undoubtedly, high-sounding words ;—but who are they that will do it ? Who is it that will sacrifice his life for his country ? Will the senator who supports a war ? Will the writer who declaims upon patriotism ? Will the minister of religion who recommends the sacrifice ? Take away war and its fictions, and there is not a man of them who will do it. Will he sacrifice his life *at home* ? If the loss of his life in London or at York would procure just so much benefit to his country as the loss of one soldier's in the field, would he be willing to lay his head upon the block ? Is he willing, for such a contribution to his country's good, to resign himself without notice and without remembrance to the executioner ? Alas for the fictions of war ! where is such a man !—Men will not sacrifice their lives at all unless it be in war ; and they do not sacrifice them in war from motives of patriotism. In no rational use of language, therefore, can it be said that the soldier "dies for his country."

Not that there may not be, or that there have not been, persons who fight from motives of patriotism. But the occurrence is comparatively rare. There may be physicians who qualify themselves for practice from motives of benevolence to the sick ; or lawyers who assume the gown in order to plead for the injured and oppressed ;—but it is an unusual motive, and so is patriotism to the soldier.

Such and so low are the qualities which have obtained from deluded and deluding millions, fame, honours, glories. A prodigious structure, and almost without a base : a structure so vast, so brilliant, so attractive, that the greater portion of mankind are content to gaze in admiration, without any inquiry into its basis, or any solicitude for its durability. If, however, it should be that the gorgeous temple will be able to stand only till Christian truth and light become predominant, it surely will be wise of those who seek a niche in its apartments as their paramount and final good, to pause ere they proceed. If they desire a reputation that shall outlive guilt and fiction, let them look to the basis of military fame. If this fame should one day sink into oblivion and contempt, it will not be the first instance in which wide-spread glory has been found to be a glittering bubble that has burst and been forgotten. Look at the days of chivalry. Of the ten thousand Quixotes of the middle ages, where is now the honour or the name ? Yet poets once sang their praises, and the chronicler of their achievements believed he was recording everlasting fame. Let him who seeks for fame other than that which an era of Christian purity will allow make haste, for every hour that he delays its acquisition will shorten its duration.—This is certain, if there be certainty in the promises of Heaven.

But we must not forget the *purpose* for which these illustrations of the military virtues are offered to the reader ;—to remind him, not merely that they are fictions, but fictions which are the occasion of excess of misery to mankind ;—to remind him that it is his business, from considerations of humanity and of religion, to refuse to give currency to the popular delusions,—and to remind him that if he does promote them, he promotes, by the act, misery in all its forms and guilt in all its excesses. Upon such subjects, men are not left to exercise their own inclinations. Morality interposes its commands ; and they are commands which, if we would be moral, we must obey.

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MEMOIR

OF

ANZONETTA REBECCA PETERS.



PHILADELPHIA :

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ANZONETTA REBECCA PETERS.

THE youthful subject of this memoir, Anzonetta Rebecca Peters, was a native of the city of New York, where she was born, in the year 1815. She was a near relative of Caroline Elizabeth Smelt, whose instructive history has been so widely circulated; and like her, a striking instance of the sanctifying and sustaining power of true religion. She enjoyed the blessing of a pious, devoted mother, who endeavoured to impress the mind of her child, at a very early age, with the importance of her eternal welfare. The fruit of this labour was not, however, immediately manifest. Anzonetta possessed naturally a violent temper, and at times evinced much self-will and obstinacy. Her mother was often grieved and humbled at the exhibition of her wayward temper: she spent hours in shedding bitter tears—hours in pouring out earnest supplications for her daughter.

But, in her fifth year, a marked change took place in her temper. Although she still needed discipline, her mother has no recollection of having had to reprove her for peevishness, irritability, or ill temper, after this period; notwithstanding frequent attacks of severe illness, accompanied by violent pain, to which she was subject from her eighth to her twelfth year.

As she grew up, she began to exhibit several striking traits of character, especially great neatness and attention to decorum. There was system, too, and method in all her habits. She carefully practised the maxim—"a place for every thing, and every thing in its place." Another characteristic was great decision and perseverance in whatever she undertook.

After her twelfth year, she enjoyed better health and greater buoyancy of spirits than she had previously done. The feelings of nature, which had been subdued, began to revive, and a fondness for rich and costly apparel manifested itself. Her mother remarks, at this period, she would have been fond of dancing—"but I thought it wrong for Christian parents to permit their children to acquire a taste for an amusement in which they could not indulge without becoming devoted to the sinful vanities of the world." At the same time, we are told that Anzonetta was so remarkable for her love of truth, that

the most implicit confidence could be placed in whatever she said ; and that she was very anxious to do what was right. She took a long time to consider before she acted ; but when once convinced that a thing was right, she was not easily turned from it. Still her heart seemed untouched—upon all that related to her eternal interests, she appeared cold and reserved. She was diligent in learning her Bible lessons,—never wanting to be reminded of them ; but manifested no interest in them beyond the correct performance of her task.

This apparent apathy continued till her fourteenth year, when her feelings were aroused by the sudden and happy death of a young acquaintance. During the following winter, the serious impressions made by this event were manifestly deepened : she was often seen with a Bible in her hand. The watchful eye of an anxious mother marked, with no slight interest, the fact that, at particular times each day, she retired to her room to commune there in secret. Still all her silent musings, reflections, and feelings were locked up in the deep recesses of her own bosom. When reminded of her obligations to the Almighty, and the importance of repentance, she made no reply, but remained silent and attentive.

The work of religion in the heart of Anzonetta appears to have been very gradual, and it was not till the winter of 1829, that she ventured to communicate, even to her mother, the deep interest which had been there excited on the subject of her eternal welfare. The death of a pious domestic, to whom she was strongly attached, and with whom she spent much time during her illness, seemed to be the means of effectually softening her heart. The sufferer's calm patience, her expressions of humble confidence in the Divine promises, made a deep impression on Anzonetta's mind. Her peaceful waiting for death, her daily preparation for the last summons, and her midnight prayers for herself and the family, were not lost upon those around her. Anzonetta displayed no violent emotion at the departure of this humble believer ; but a deep seriousness was depicted on every feature.

The next day she accompanied her mother to a place of worship. The sermon seemed singularly adapted to the state of her feelings :—the subject of it was death. During its delivery, she appeared greatly agitated and distressed, and upon reaching home, was no longer able to restrain herself. She immediately retired to her chamber, and for a time wept bitterly. At length, she exclaimed—"I feel that I am a great sinner in the sight of God : I have done nothing but sin from

the day of my birth until now. What can I do? I am afraid to die, and yet death may be at the very door."

To her mother's enquiry, how long she had had these views and impressions, she replied, "I have been distressed at times, on account of sin, for several years; but I always strove to get rid of these painful feelings. Whenever my mind has been thus awakened, I have been led to think seriously of God and eternity for a little while—to read my Bible, and try to pray; but soon my impressions would wear off, and I again relapse into a state of indifference and carelessness. At one time during the summer, I was slightly indisposed; I threw myself on the bed, and to divert my thoughts, took up a novel with the intention of reading it. I had read but a little way, when there darted into my mind these solemn words—*the day of the Lord is at hand*. Had some angel voice uttered these words in my hearing, it could not have produced a more startling effect, or have left a more vivid impression on my mind. I threw the book from me: it was the first and last novel that I ever attempted to read. I thought that if the day of the Lord was at hand, that book was no book to prepare my mind for the awful scenes it would disclose. These words continued to sound in my ear. Sometimes when I was at school, in the act of reciting a lesson, the echo would seem to come upon me with a power I could not resist—*the day of the Lord is at hand*. At times I have been so much affected with this solemn thought, that I knew not how to go on with my recitation. At other times, the impression seemed to fade away, and become altogether erased from my memory; so that I felt as thoughtless and indifferent as ever. But when Jane was called into eternity, these recollections were revived with overwhelming power. I felt that I had been disobedient to the heavenly voice: death seemed to put on new terrors and to stand directly in my path. I thought much of Jane's departure: I reflected that she was a Christian—that she had loved and served her Saviour—that she was happy even on a sick and dying bed, and had now gone to 'the rest which remaineth for the people of God.' I then asked myself—'what is my state? Were I summoned to the bar of a pure and holy God, how could I stand up and render in my account? I looked back upon my past life, and could not find a single act which I thought would please God,—I had done nothing but sin. I was overwhelmed with fear, and filled with alarm, lest he should cut me down in the midst of my disobedience and guilt. These thoughts and feelings still occupy my mind:—I cannot get rid of them. I am afraid

to go to sleep, lest I shall awake in eternity. This passage of Scripture, also, I hear sounding in my ear a thousand times a day,—‘*It is appointed unto men once to die, but after this the judgment.*’ I want to serve God; but I feel *something* within me rising up in opposition to his authority, and prompting me to rebellion. What a strange heart I have! Did ever any one have such a heart before?”

From her earliest years, the attention of Anzonetta had been called to the great and solemn truths of religion;—the light had shone around her, but the darkness had comprehended it not. Referring to this period, when on her death-bed, she said—“it was not because she neglected her Bible, that she then walked in darkness and had no light: but that she did not look to her heavenly Father, to illumine what was dark in her.” This experience of Anzonetta proves that after the best instructors have done all they can to enlighten the mind, unless the Author of all true light opens the understanding, and seals instruction upon the heart, their words will fall powerless upon the ear.

Anzonetta was now thoroughly awakened; and, through Divine goodness, was not again suffered to relapse into indifference. The great work of renovation was begun; and, as it continued to advance, light gradually broke in upon her benighted soul. Yet she had many sore conflicts to endure: she had to contend with the unsubdued rebellion of her own heart, and the opposition that still rose up in her bosom against the Divine law. During this period, she often said to her mother, —“I wish to give my heart to God: I know I ought to; but I find so much opposition within, that I cannot submit. When I try to engage in prayer, it seems as though some powerful influence drew my mind aside. Sometimes I am filled with fear and dread in attempting to approach the Most High. He appears to me too holy a Being for so polluted a creature as I am to speak to: and when I try to think of the Saviour’s blood, as that which expiates sin, and opens a new and living way to the Eternal throne, I am tempted to think that that blood was shed for every one except me. My great, my constant fear is, that God will call me from this world while I am still in this rebellious, impenitent, unpardoned state.”

Her health at length sunk under this painful struggle. She was taken from school, where, during this season of affliction, she had still been engaged in the diligent prosecution of her studies, and sent into the country. She passed the season with her relations, amidst the magnificent scenery of the

Highlands: but, though feelingly alive to the beauties of nature, the distress of her mind was so great, that on this occasion they afforded her no delight; and she returned to the city in the autumn, but little benefited.

It was still some months before her Divine Master saw meet to dispel this dark cloud and to shed upon her agitated spirit the light of the knowledge of the glory of God. But, in his own time, she was enabled to fly from all false refuges to the bosom of the Saviour—to give herself up entirely into the hands of the great Redeemer, who delivered her from that tormenting fear which had so long held her in bondage. She had before felt a desire to devote her heart to Him: she now saw the entire reasonableness of making a full surrender of herself into His hands, who had bought her with His blood. Her heart was filled with the overflowings of Divine love—her eye fixed in admiring wonder, and with adoring gratitude, upon “God in Christ reconciling the world unto Himself, not imputing their trespasses unto them!” She felt lost in amazement, when she thought of the astonishing condescension of the Son of God, who was made sin for us, that we might be made the righteousness of God in Him.

But her sky was not yet to be always bright and unclouded; though now and then she was enabled to ascend the sacred mount, and drink from the crystal stream of heavenly pleasure, her path lay more frequently in the vale below. Like a true disciple of Him, who said—“Take my yoke upon you, and learn of me, for I am meek and lowly in heart,”—great humility and child-like meekness now became marked and distinguishing traits in her character. She manifested a deep sense of the depravity of the heart, and a clear understanding of what is meant by the exceeding sinfulness of sin.

Henceforward, Anzonetta’s spiritual course was onward; her path was like the shining light which shineth more and more unto the perfect day. There was no looking back—no hankering after the world she had renounced: but, forgetting the things that were behind, and looking to the things that were before, she unceasingly pressed forward toward the mark, for the prize of *her* high calling of God in Christ Jesus. Her countenance became impressed with so sweet a serenity and heavenly-mindedness, that strangers were led to say,—“her very appearance shows that she is a Christian, and that she has a more solid foundation of happiness than this world affords.” She was most strictly conscientious in seeking the Lord daily in her closet. She had seasons for retirement,

and nothing could induce her to forego these opportunities of sweet and solemn converse with her heavenly Father. "I find my mind," said she, "prepared in the closet for all the duties of the day. Every day, I discover much in my heart that is wrong, and needs to be brought under the subduing power of Divine Grace."

Even in her ordinary employments, it was very observable that her heart was lifted up in prayer or praise, or that her mind was dwelling, with intense interest, upon some sacred truth.

Anzonetta's progress in the Divine life was indicated at each advancing step by some new fruit of the Spirit. A relative, on one occasion, remarking the simplicity of her dress, said to her,—“Why, Anzonetta, how very plain you have become. You look like a little Quakeress.” With a sweet smile, she replied,—“Show me thy faith without thy works, and I will show thee my faith by my works.” She went on to say, that she had intended to have purchased some trimmings for her dress, and to have fitted up her wardrobe somewhat in the fashion of the day, but had been arrested by the following advice, in a sermon to which she had recently listened :—“When you feel prompted to expend, in unnecessary and outward adornment, that which would purchase bread for the hungry, and covering for the naked, and the Bible for those who are suffering for lack of knowledge, pause before you do it, and say to those around you, ‘I am a believer and a follower of the self-denying Jesus, and I will show thee my faith by my works.’” She added, that she had not dared to expend her money in that way, but felt constrained to appropriate it to the relief of a poor sick woman ; and, said she, what I lack in outward adornment, I am going to try to make up in seeking more earnestly to cultivate the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.

As God is love, wherever his spirit dwells, there is soon kindled up a flame of pure and holy benevolence. This disposition, prompting to personal efforts for the spiritual good of others, was a prominent feature in Anzonetta's character. —The poor and ignorant shared her tenderest sympathies. Walking out one day, she noticed a woman seated on the steps of a house coughing and groaning as if in great pain. She stopped and inquired into the cause of her distress. Her story was an affecting one. She was a foreigner,—a native of Ireland, who had been reduced by poverty, disease, and the neglect of her religious duties, to a state of extreme mis-

ery. She had left in Ireland a daughter, still young, to whom she was tenderly attached, and whom she had been exceedingly anxious to see again before she died. To accomplish this, though far gone in a consumption, she had laboured hard and denied herself many comforts, when suddenly her plan was defeated by the dishonesty of a fellow-servant, who, taking advantage of her illness, robbed her. Her earthly hopes thus cut off, sickness and death were before her,—destitution and a grave in a strange land ! But all this, she was brought to acknowledge, was good for her. Her mind, previous to this, had been greatly occupied in procuring the means of getting home, and with anticipations of again embracing her dear child : but when her way was thus suddenly hedged up, she began to bethink her of her ingratitude, her backslidings, her wanderings from God ; and, after a season of great suffering, was favoured with a return of peace to her sorrowing soul. Anzonetta offered her what consolation and advice she could, greatly to the comfort of the poor woman ; who, afterwards speaking of this interview, declared that when Anzonetta spoke to her of God as the refuge of the needy, and of the Saviour's compassion and love, it was so unexpected in one of her age, and she appeared to the suffering object of her sympathy so lovely, that she felt constrained to view her as a messenger from the Lord, sent to strengthen her resolutions and to encourage her purpose of returning to Him, and as a gracious token from on high that there was still mercy in reserve for her.

In the performance of such duties, much of Anzonetta's time was now occupied. She had no longer a relish for, and entirely disapproved the fashionable amusements of the day, though sometimes in the intercourse of society a sorrowing witness of them. Her conduct on one such occasion is particularly described. A number of young people were collected together ; as evening advanced, dancing was proposed ; Anzonetta retired to a corner, as one who had no lot nor part in the matter ; a shade of sorrow rested upon her countenance, indicative of the regret she felt. The dancers soon forgot her in the excitement of their amusement, while she quietly engaged herself in reading one of the little religious books which she always carried about her. In general, she avoided much society, finding retirement more profitable.

Many interesting incidents in the life of Anzonetta must be passed unnoticed in so brief a sketch as this. We are now approaching the period of her last great trial and triumphant

close—the sickness which for more than a year was permitted to rack her delicate frame with the severest suffering. When the cholera broke out in New York in 1832, she left the city, but not until she had received the seeds of that disease. The attack was nearly fatal, and left her system in a disordered state from which it never recovered. Her case seems to have been an extraordinary one. Her physician describes it to have been first, an inflammation, and finally an extensive ulceration of the stomach—productive of extreme agony upon the introduction of the minutest portion of food, and causing paroxysms of great prostration, not less distressing to the afflicted sufferer, than painful to the feelings of her sympathizing friends. For a time some of her friends hoped that she might be again restored. Her mother, who had long been impressed with a feeling that the Lord was preparing her for another world, was not so sanguine; and watched the progress of her disease with great anxiety. When Anzoinetta perceived this, she entreated her not to be alarmed, but to remember that the Lord ordereth our goings:—that not a sparrow falleth to the ground without His permission:—that she was in His hands, and He would direct all things for the best:—that it was His own declaration, that all things work together for good to them that love God—to them who are called according to His purpose. To others, she expressed her expectation of death; but requested that it might not be told to her mother, lest it should needlessly increase her distress.

The paroxysms of her disorder often brought her to the very borders of the grave; but she would revive again, and sometimes continue, for a little while, to regain strength. When they first seized her, which was about the beginning of 1833, the fear of death added to her distress. In a low whisper, she said,—“Dear mother, my mind is weak and confused; my memory fails me, and there is no promise I can lay hold of.” But this temporary darkness was soon removed, and she was permitted to enjoy the fulfilment of the gracious declaration,—“the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.”

Her nerves at length became so very weak, that she could not bear any noise; and it was necessary even to speak to her in a low voice, and with great gentleness. As spring approached, she revived sufficiently to admit of her removal across the Hudson to the village of Hoboken. She continued to

improve till midsummer, when her symptoms suddenly became more alarming; and it was thought best to return with her to the city, though she was then unable to bear the exertion of riding, and had to be conveyed in a litter. The attempt was a hazardous one, and excited much apprehension in the minds of her friends. When it was safely accomplished, she exclaimed, with a full heart,—“how thankful I feel to heaven that I have been permitted once more to be in the midst of those I love! How good the Lord was to permit me to be brought here in safety! I did not think I could have endured such a journey; but it is my last journey.” The closing remark was uttered in a very solemn and pathetic manner.

Anzonetta's deportment, at this time, was so simple and child-like, and blended with such sweet humility, and kind confiding affection, that in looking at her, one could hardly realize that she had attained the age of seventeen. But the excitement of this occasion seemed, for a time, to unsettle her mind, and produced a return of the paroxysms. Often, at such seasons, she had enjoyed sweet communion with her Maker; but now it was different. The adversary again came in. She felt rising within her a fear of death, and an unwillingness to leave the world,—an impatient desire to throw off the debility that clung to her like a heavy weight, and to resume the active habits of useful life. This snare of the adversary alarmed her, and led her to fear that all was not right within. In such an hour, she felt that there was only one place she could resort to for succour. She afterwards said,—“I was enabled to cry, ‘Lord, save, or I perish!’ I tried to get at the foot of the cross, and there I found deliverance and hope.” She begged her aunt Smelt, who was going away, to pray for her, that she might be conformed to the will and image of God, her Saviour, by the operation of the Holy Spirit.

Yet even then she was favoured to endure suffering with much resignation. Having undergone a severe surgical operation, she remarked,—“the pain was very great, and I felt as though nature would give way under it. But then I thought of the sufferings of the Saviour, who, for my sake, gave his back to the smiters, and his cheek to those that plucked off the hair:—who, for me, wore a crown of thorns, and for my redemption, poured out his blood like water. This thought revived me with strength, and took away the anguish of pain.”

Not long after this, she was seized with a paroxysm, ac-

accompanied by a stiffening of her limbs. The symptom was new. She asked if it was death. Being told that probably it was, she said,—“I think it is; and if this be death, it is not hard to die. I have been afraid of death; but God is with me, and all fear is removed.” She gratefully thanked those present for their kindness; and, in a most touching manner, commended them to the love of God in Christ. She poured out her soul in fervent supplication for her mother, that though smitten, afflicted, and bereaved, she might still be able to rejoice in God her Saviour.

But the hand of death was not yet upon her. Reviving, after a while, she said,—“it does not seem as though I was as near the heavenly city as I thought. I will wait patiently, and see what the will of the Lord is.”

The words that fall from the Christian in the last conflict, are full of instruction. They disclose the workings of a mind upheld in this trying hour by the power of faith. For this reason, many of the expressions of Anzonetta have been deemed worthy of record;—especially the outpourings of her mind during the last few weeks of her stay on earth.

The Divine mercy was strikingly displayed, in restoring to her, when she had arrived nearly at the close of life, the power of utterance, which, in the early months of her illness, had been almost destroyed, and in leaving her in the full possession of all her mental faculties. As the other powers of nature gave way, the immortal mind seemed to put on renewed energy; and the voice—the mind’s interpreter, was left to communicate its high and holy musings.

An acquaintance, whom she had not seen for a long time, calling to visit her, she addressed her thus:—“O, Ruth, you did not expect to find it thus with me! The Lord hath done it; and be assured that he hath been very gracious to me during all this sickness. I have not had to learn the way of salvation, while pressed down under the weight of wasting disease. I have not had, in this day of darkness, to contend with an angry Judge. I feel that He who hath done this,—who hath laid me upon this bed of languishing, is my Saviour. I could never have borne, through this long, distressing sickness, the anguish of ‘*a wounded spirit.*’ Resting all my hopes on the blood of Christ, I feel that I have a peace which passeth all understanding. Ruth, we used to love each other; shall we not love the same Saviour? Shall we not be fellow-companions to the same city? Dear Ruth, look upon me, and see how little youth and health are to be relied upon as a ground of security for long life.”

At one time, reviving from a paroxysm of unusual severity, in which all consciousness seemed to have fled, she said, in a low whisper,—“Mother, do not be alarmed: though I may be in the valley of the shadow of death, I fear no evil. The Lord is with me: his rod and his staff comfort me.” Upon recovering still farther, she remarked,—“I was indeed very low: it is impossible to tell how near I was to the confines of eternity: but I felt no fear of death; for the Shepherd of Israel was with me, and his everlasting arms were underneath me.”

Her aunt, expressing her presumption that she felt ready to go at any moment, or still to stay, just as the Lord should decide,—“O, yes!” she replied: “I desire that God may, in all things, order my lot. I know that through my Redeemer’s power, death is already swallowed up in victory. I view death as the blessed instrument that will soon release me from this world of sin. I am thankful for the mercies that I now enjoy: they are many; and the greatest of them all is, that the Lord continually smiles on me. O, how sweet it is to repose on the merits of Jesus, and know that we have a faithful God, to whom we can look for protection and defence! O, that all would come, and love, and serve this blessed God!”

After another fit of extreme exhaustion, her first words were,—“the Lord’s will be done. I felt this morning some impatient longings to be released. I felt almost weary of this trial. But, O Lord, have mercy on me, and forgive me this impatient feeling. Thy will is better than mine: and how great is thy mercy! For I have in the heavens a compassionate High Priest, who is touched with the feeling of my infirmities, and who is afflicted in all my afflictions. I feel this moment very weak—just sinking down into the valley; but all glory, honour, praise and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. His goodness to me hath been unbounded. O, how very precious the promises of God are to me! It is my covenant God that saith,—“I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin.”

A young cousin, calling on the first day of the week, to enquire after her health,—“I feel somewhat revived,” she replied: “every thing around me appears delightful to-day. This room seems at times lit up with the radiance of heaven. Though it is boisterous and stormy without, all is serenity and peace here; for God is here, lifting upon me the light of

his reconciled countenance." At her request, her mother read a part of the 5th chapter of the 2d Corinthians. At the close of the reading, she remarked, in a subdued, yet emphatic, tone of voice,—“Truly God is love; and he that dwelleth in love dwelleth in God, and God in him. His love to man, how great! God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. The blessed Son of God was made sin for us who knew no sin; that we might be made the righteousness of God in him.”

Her first words, the next morning, were,—“The Lord is my constant support. The light of his countenance beamed sweetly on me, as I attempted, at the early dawn, to draw near him in prayer. I then felt, while I drew streams of heavenly comfort from the presence of the Holy One, what a poor, helpless creature I was, and how God manifested the riches of his grace, in condescending to save one so vile and worthless as me. What sweetness there is in the thought, that he will one day sanctify me wholly, and present me faultless before the throne!”

The next day, she repeated, in a very sweet and affecting manner, these words:—“In all their affliction, He was afflicted; and the angel of His presence saved them. In His love, and in His pity, He redeemed them; and He bare them, and carried them all the days of old. This sympathising Saviour still liveth; and He is my covenant God! He will wipe away all tears from His afflicted people’s eyes, and conduct them to a place of eternal peace.”

Being placed on a cot, to change her position, she exclaimed, with strong emotions of gratitude depicted on her countenance,—“O, this bed of down! Why does God thus take care of me? How many there are more deserving (perhaps) than I am, who have nothing but a bundle of rags or a pallet of straw!”

About a fortnight after this, being asked how she was, she answered,—“In body, full of pain; but in mind, full of happiness and heaven. O, the boundless love of God! Volumes could not express what I feel of His love. This passage has brought me great delight;—‘I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.’ I look forward with longing to that hour when I shall be permitted to sit down at my Father’s table, and feast upon celestial viands.”

At another part of the day, she remarked to her mother,

—“ This morning I felt the want of food ; but I knew if I took the least particle, it would produce distress and exhaustion. For a few moments, I felt sad ; but then this passage was brought powerfully to my mind,—and it was to me like a refreshing draught ;—‘ Whosoever drinketh of this water, shall thirst again ; but whosoever drinketh of the water that I shall give him, shall never thirst : but the water I shall give him shall be in him a well of water, springing up into everlasting life.’ ”

Anzonetta, it may be proper here to remark, was very cautious of using forms of expression, however excellent in themselves, which did not correspond with her feelings at the time. It was her desire to say nothing that she did not feel.

At this period, her situation is thus described by her mother.—“ For weeks, she has not been able to turn in bed, or help herself in the least : and the movement of a single limb occasions pain. She can lie in one position but a short time without suffering inconceivably ; and yet all motion causes severe and often excruciating pain.”

The last two days of Anzonetta’s life were peculiarly instructive and interesting to those who had the privilege of visiting her chamber. She died on the 5th of the eleventh month. On the morning of the 3d, she was attacked by an affection of the throat, which prevented swallowing, and seemed to threaten immediate death : her sight also failed her. At this trying moment, she was enabled to say,—“ The grace of God sustains me. He has said,—‘ I will strengthen thee ; yea, I will uphold thee by the right hand of my righteousness.’ He preserveth the way of his saints.”

Some time after, being asked if she felt any pain, she said,—“ O, yes ; constant pain, and a dreadful sense of oppression. Every particle of food I take causes immense suffering.” Correcting herself, she said,—“ Not *suffering* : I must not think I *suffer*. The Saviour endured *suffering* when He wrought out our redemption by His bitter death :—He endured *suffering* when He poured out His precious blood, and made His soul an offering for sin. When I reflect on His sufferings, mine appear light. We must not think that the pains we endure are great ; and above all, that any suffering of ours is meritorious. O, no : the blood of Jesus Christ alone atones for sin. O, that precious blood ! Let no one slight it. Let no one treat it as though it were an unholy thing.”

The last remark she made, before falling asleep this evening, was a request that her mother would read to her a

psalm of thanksgiving for the Lord's unspeakable goodness to her.

The next day—the last of her life, she remarked,—“ My mind, to-day, is very weak, and I can read but little. The earthly house of this tabernacle is so near falling into ruins, I can retain but a few ideas in my mind at once. The body groans, and the spirit desires to depart and be with Christ. I have to pray for patience to wait the good pleasure of the Lord. I would not have any thing contrary to God's will. All my appointed time will I wait with patience until my change come. The promises of God are very sweet to me to-day. Thou wilt show me the paths of life. In thy presence is fulness of joy ; and at thy right hand are pleasures forever more.”

Two hours after this, a great change took place. She had evidently entered the valley of the shadow of death. This was about 4 o'clock in the afternoon. In a low, broken, yet very sweet voice, she said,—“ Lord Jesus, wilt thou *now* receive my spirit ?”

Her mother, rejoining,—“ His promise is, ‘ Lo, I come quickly ;’ ” she replied,—“ Even so, come Lord Jesus.”

Her mother continues the account :—“ She had not spoken for a long time ; and I concluded I should not hear the sound of her voice again. Bending over her, and placing my lips close to her ear, I whispered,—‘ God is love—He is unchangeable.’ With a strong, but thick voice, she replied,—

‘ The mountains shall depart, and the hills be removed : but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.’ ”

After this, she broke forth in the language of the psalmist,—“ O, praise the Lord, ye angels of His ;—ye that excel in strength,—ye that fulfil His commandments, and hearken unto the voice of His word. O, praise the Lord, all ye His hosts,—ye servants of His, that do His pleasure. O, speak good of the Lord, all ye works of His, in all places of His dominion. Praise thou the Lord, O, my soul !”

Suddenly her voice acquired new power ; and she uttered these words, in thrilling tones :—

“ Hark ! my soul, it is the Lord ;
 ’Tis thy Saviour, hear his word :
 Jesus speaks, and speaks to thee—
 Say, poor sinner, lov’st thou me ?

The last line was pronounced with a sweetness that told of a heart overflowing with love to Christ.

At this time, the surface of her body was cold, and her eyes fixed : but the fervour of her affections remained unchilled.

The last effort she attempted was, to throw her arms around her mother ; but her limbs were too much stiffened in death. Then, she said,—“ Mother, read.” This was her last request.

To ascertain if she was still capable of choosing her subject, her mother inquired,—“ What shall I read, my child ?” She strove to speak, but could not articulate. A thick, guttural sound issued forth. Her mother thought it was ‘*resurrection*’ that she wished to say ; and began,—‘ I am the resurrection and the life :’—but she motioned that this was not what she wanted. Her mother then repeated,—‘ Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive.’ She paused. Anzoneita gave her assent ; and her mother proceeded to the end of that sublime chapter—closing with the triumphant exclamation of the Apostle—‘ Death is swallowed up in victory. O, death, where is thy sting ? O, grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But, thanks be to God, which giveth us the victory, through our Lord Jesus Christ.’

After she had lain more than five hours without speaking, apparently in a gentle sleep, one of her maternal aunts, who leaned over her, watching the movement of each muscle, remarked,—“ She is trying to speak :”—and, placing her ear close to her dying lips, heard her distinctly utter the words, —‘ cease, fond nature, cease thy strife, and——’

The words died away :—the purified spirit had departed. Her suffering was ended,—her warfare accomplished, and the glorious prize attained !

THE END.

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"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

RELIGION is not merely a form of doctrine to be professed: it is not found simply in an assent of the understanding, and an active co-operation of the will in filling up a routine of formal observances: it does not consist in attending this, and labouring largely in that, religious or charitable association, in giving alms to the poor, or knowledge to the ignorant. Its soul-saving efficacy depends not on our being able to unfold or defend its truth, but in an experimental knowledge of them communicated to our minds through the immediate influence of the Holy Spirit.

Isabella Campbell, who was born at Rosneath, in Dumbartonshire, Scotland, in 1807, from earliest childhood appears to have been singularly amiable in her natural disposition. Her manners were mild and gentle, and she was full of affection and tenderness. At a very early period in her life, deep and strong convictions of the peril of her own state would sometimes take hold of her mind, and excite painful agitations. These were the visitations of her tender and compassionate Saviour, seeking to draw her to him for durable consolation. But instead of admitting Him to the rule and government in her heart, instead of waiting patiently to know his will, and to receive ability from Him to perform it, she endeavoured by her own strength and exertions to carry on the work of regeneration.

Isabella was attached with more than ordinary fervour and tenderness to Dugald, one of her brothers, a youth of great gentleness of manners, of meek and tranquil disposition, and strong affections. He had contracted a cold, which fixed upon his lungs, and carried him by a rapid consumption to the grave. During his illness, she scarcely ever left his room, and exerted herself in devising means to promote his comfort. Her anxious love not only manifested itself in watching by his pillow, but by renewed efforts in her religious observances. Frequent and importunate were her intercessions to the great

Soon after being taken, she observed, when conversing with her mother and sister, "I have been thinking of the 91st Psalm ; does it not end with 'I will bless him with long life, and shew him my salvation ?'" At her request her sister then read the chapter, and when she came to the last verse, Hannah cheerfully said, "that is not one of the blessings I desire," meaning long life : her mother answering, "but, my love, thou hast no objection, if such be the Divine will?" She replied, "oh, no, if it be the Lord's blessed will." That night, while in great pain, she said she was afraid of being impatient, on which her sister remarked, that she had always been much favoured with patience when tried by illness. She answered, "the Lord has never laid more on me than he enabled me to bear ; we should be poor creatures without his help." She then calmly expressed her persuasion that she should not recover, and soon after repeated the passage from 2 Corinthians, "We are troubled on every side, yet not distressed ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." After a while she again spoke of the improbability of her recovery, and mentioned her absent brothers with much tenderness, desiring that when any one wrote, her love might be given them, adding, "I think I shall never see them again ; but if not, we must be satisfied. His holy, blessed will, be done!" On her sister saying that she hoped such a sorrow as losing her did not await them, she cheerfully repeated, "*Sorrow !*" Her sister answered, "that it will not be sorrow to thee, my love, I can readily believe, but it will be a sore privation to us."

Hannah replied, alluding to the term *sorrow*, "I hope not, I trust in the mercy of a gracious Saviour, and rely on his merits only." At another time, being in great agony, she clasped her hands, as in the attitude of prayer, and exclaimed, "Oh ! merciful Father ! thou hast never laid more on me than thou enabled me to bear." Presently after she queried where is that expression, "The Lord hear thee in the day of trouble ;" her mother repeated the verse to her, Psalms, 20th chapter, 1st verse. "Yes," said she, "but there is something more." The whole passage was then repeated, "Send thee help from the sanctuary, and strengthen thee out of Zion ; grant thee according to thine own heart, and fulfil all thy counsel." "Yes, yes," said she, "that is it ; oh ! merciful goodness !" On getting a little ease, she quickly informed her anxious attendants that she was

better, being always desirous to say any thing calculated to relieve their minds. Her amiable, affectionate solicitude for those she loved never seemed more acute, and she often expressed the fear that those who watched over her sick bed would injure themselves by their care for her, saying, "I am not worth half the trouble you have with me." Hearing some noise in the street, which she was told was owing to a ball being in the neighbourhood, she remarked, "how giddy the world is, and how serious every thing appears to one who is not likely to recover;" then, lying still a while, she looked at her sister with inexpressible sweetness, and said, "Come, let us join with angels round the throne!"

On another occasion, complaining that she felt very heavily loaded with illness, yet could hardly tell where her pain was, she said in a solemn and impressive manner, "It is in seasons like this we find the necessity of exerting all the little religion we may be favoured with; *every other support fails me now.*" The Holy Scriptures appeared to be much the subject of her meditations, and the remembrance of them to contribute largely to her comfort. At a time when her bodily affliction seemed enough to absorb every other feeling, she repeated the language of John Locke respecting the sacred records, "They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter;" and added, "How just is the description!" When undergoing violent pain she would say, in an animated and heavenly tone of voice, "What are these sufferings when compared to what the Saviour bore for us. *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed.*" Whenever a little respite from pain was afforded, she would mention it as a mercy, and express her gratitude for the present relief. The fifth of the second month was a day of great suffering to her, and the following night very distressing; in the morning she said with composure, "Surely Dr. — is too honest a man to tell you I am recovering; I am not, nor do I believe I ever shall; I have never lost the belief that I should not recover. I dreamed last night that I saw my precious father, and remembering that he was gone, I asked him if he was happy? He answered me in the sweetest manner by repeating that passage of Scripture which he used to speak of on his death-bed, relative to *the general assembly and church of the first born*, adding, 'thou shalt be with me in a short time. only make thy peace with God, and he will admit thee into his holy presence.' " She wept while relating this dream; and a hope being expressed by her sister, that her peace was not then

to make, she said, "*If I only had an evidence*, but I trust I shall at last." She was then reminded of the manner in which she had been favoured at the beginning of her illness, when she said, she could rejoice in the prospect of being taken away. "Yes," she replied, "and I hope I can rejoice; I trust in my Saviour. I have many sins, and I pray they may go beforehand to judgment." "It is an unspeakable favour, that even when I am racked with pain, I feel such sweet peace as more than compensates for all I suffer. Oh! what condescension of a gracious Saviour to a poor sinner! this bed is not like a bed of sickness: I feel holy joy."

Speaking to her mother of her illness, and its probable increase and termination, she said, "If I grow worse, my dear mother, do not get any other physicians;" her mother replying, that she knew her confidence was not in man, but in the Lord. "Ah!" said she, "what poor creatures we should be but for his help!" her mother observing, Thou canst say with Job, that "painful nights and wearisome days are appointed thee." "Yes," she returned, "I suffer much, but what are mine when compared with the sufferings of many others, and though my nights are trying, there are times when my Saviour is near me! I feel him near me." Again, speaking of her death, she said, "tell my dear brothers not to grieve like those who have no hope. I trust we shall meet in another and a better world: take care of our precious mother." Her prospect of a glorious fruition appeared to be unclouded, and the whole tenor of her conduct, as well as expressions, evinced that she was patiently waiting the Lord's time for an admittance into that mansion of rest which she confidently, though humbly, believed was prepared for her, through the merits and mercies of a crucified Redeemer. At one time she suffered much from the use of a painful prescription, which seemed almost too much for her exhausted state, and she frequently exclaimed, "mercy! mercy!" When a little relieved, she said with tenderness, "I was very unguarded a while ago, I was impatient;" her sister answering that no impatience had been observed. Hannah replied, with emphasis, "*I felt it*, I was unwatchful." Thus was the "swift witness" attended to by this happily instructed spirit, and no allowance made for emotions which perhaps few would deem culpable under such distress as was allotted her.

As the disease progressed she became unable to speak much, but the little she did utter clearly evinced that the Lord still sustained her in holy confidence. Oft times, when a sentence could hardly be connected, the language of supplication was heard, and her patient acquiescence with the divine will mani-

fested in words like these, "Oh! Lord, look down upon thy poor child; heavenly Father! not my will, but thine be done," &c. At a period of extreme debility, her mother observing that she did believe her soul was anchored on the Rock of Ages, and that the Lord was her Father and helper, Hannah said, in an animated manner, "Come then, holy Father! Lord, preserve me! oh! the encumbering flesh."

At another time, when speaking to her mother respecting the nature of her disorder, she signified how unimportant it was what name it might be called, and said, "we must all have something to bring us to our end;" then, turning to the subject which appeared to her the *only* one worthy of attention, she spoke of her strong confidence in the mercy of the Redeemer, and said that her hopes of salvation were grounded on that alone, observing, "Oh, my dear mother, what could works do for me now?" Her mother replied, "nothing, my precious child, all we have to trust to is the mercy of God in Christ Jesus." During the whole of the 22d of 2d month, this patient sufferer endured great pain and weakness, being generally unable to say more than yes or no, and even that effort frequently produced distressing symptoms. About 11 o'clock in the evening, the family were surprised by her reviving so as to call them all by name. Finding that only her mother and sisters were in the room, she asked for her brother, who quickly came in, and they all sat round the bed, when to their admiration she was strengthened to approach the throne of grace in the language of solemn supplication, praying for them individually, and commending in a strain of christian confidence, yet deep humility, all and each of her near connexions to the Lord's protecting care; and then, for herself, "Oh! gracious Lord and Saviour, look down upon thy poor dying sinner, favour her with an evidence that she shall be received up into glory; but thou hast already, my God and Saviour, nearly done so. Oh! accept my humble thanks for thy preserving care throughout my life, and for the last five weeks that thou hast been near me and supported me. Thou hast answered my petitions. Oh! my Saviour! *posture* is nothing, thou hearest prayer!" She then sent messages to her absent brothers, and sweetly addressed her sisters in the language of serious advice, concluding with "comfort our dear tried mother, console and support her." After they had all remained some time silent, she inquired, "who are here?" Her mother answered, "none but thy poor mother, thy sisters and brother, and *the Shepherd of Israel*." "He is here," she replied, "He is near me." She afterwards said, "Give my love to Dr. —, tell him I am

of the comforts, and in her condition, even necessities of life. The untiring continuance of these kind attentions on their part was received by her with grateful feeling. She saw in their kindness a token of love to the Saviour, as well as of love to herself. She frequently remarked that she could tell no one the sweetness she felt in living from day to day upon the bounty of Providence.

After about two years of suffering, Isabella was removed from this scene of existence. During much of this time her chamber was the frequent resort of the serious inhabitants for some distance round; few of whom ever went away from her bedside without feeling that it was good for them to have been there. Hers had been a beautiful example of what the world would call an irreproachable and innocent life: yet now she could say, "I have been a cumberer of the ground; it is because his mercy endureth forever, that I have not been consumed."

One of her friends remarked to her sister, during a season of great agony, in which Isabella was unable to speak, "her sufferings seem intense." She smiled, and as soon as she had the power of utterance, said, "He will never send one needless pang; and, as my sufferings abound, so do my consolations." Feeling somewhat relieved towards midnight, she said, "Some of you may retire to rest. He who keepeth my soul slumbers not nor sleeps. My spirit feels so refreshed at present, that I care not whether I sleep or no; indeed, I would rather be awake, and adore Christ Jesus my Lord. O, that I could but tell you the exceeding joy which I have in the Lord through Jesus Christ: surely, 'Wisdom's ways are pleasantness, and all her paths peace.' How much is implied in these words, 'The peace of God which passeth all understanding!'" On waking one morning in great agony, she requested her sister to open the window in order to relieve her breathing. Then, looking placidly, she said, "Oh, how thankful you ought to be that I have seen the goodness of the Lord in the land of the living; that I have been snatched as a brand from the burning, that I have a prospect of the Lord being my everlasting light, and my God my glory. O what a calm soothing of soul I feel; I wish that those who seek satisfaction in the things of time could understand a little of it: it would surely give them a distaste for aught besides, and convince them that religion is far from being cheerless or gloomy."

Again and again, during one of her last conversations with a Christian friend, she said, "Dwell in love; if God so loved us, we ought also to love one another." Her sight now failed.

A much-loved female friend calling to see her, she did not at first appear to notice her, although the individual took her hand, and repeated her name. Yet, upon being questioned if she knew her, she replied in the affirmative, adding, that she could not now see her features. One present remarked, that she could still see Jesus. "I do : he is enough, quite enough. Let him take what he will, he is enough, and will be, through eternity. I feel no earthly sorrow, I feel no fear ; all is sweetness and joy." One of her friends, at parting, being much affected, she desired she would not weep for her, but rejoice and glorify God on her behalf. She now became drowsy, and spoke little during the night and morning. Once she was heard to say, "O, what I shall soon see ! glory, glory, glory, the glory of Christ, the glory of God ! Yes, and not only see it, but enjoy it. I am through mercy an heir of God, and a joint heir with Christ." Her sufferings were now intense,—every word which she spoke occasioned extreme agony. To one of her friends she said, "Believe me, you can never be happy until you come to the Saviour ; for there is not happiness to any creature out of him." She was now evidently nearly spent, and whispered solemnly to her sister, "Live alone to God,—farewell." During the two last hours of her life, she appeared to suffer little. A sweet smile rested upon her countenance, and the calm composure with which she awaited the approach of death, was truly a practical fulfilment of the Psalmist's declaration, that the latter end of the righteous is peace. Her breathing became imperceptible. and she continued to lie in this condition a few minutes, when suddenly her eyes opened, she clasped her hands, looked upward with an expression of joy, which seemed to cause her whole countenance to shine, and then, without sigh or groan, or movement of any kind, her spirit departed, as we trust, eternally to celebrate in heaven the praises of Him whose boundless mercies had been her theme on earth.

Her decease took place a few days after she had completed her 20th year.

THE END.

ON BAPTISM.



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ON BAPTISM.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world. Amen.” Matt. xxviii. 18, 20.

DID our Lord, in the above commission to his disciples, institute water baptism as an ordinance in his church?

We are induced to answer this question in the negative, by the following considerations.

Water baptism being an outward rite, and at best but a type of an inward and spiritual work, would seem in its very nature more properly to belong to the dispensation of the Law, than to that of the Gospel. It is in strict conformity with the ‘divers washings’ and purifications we read of in the ritual of Moses, and appears to have been administered subsequently to all who were received as proselytes into the Hebrew Church. From the Babylonish Talmud, and from the works of Maimonides and other Jewish writers, we learn that circumcision, baptism, and sacrifice, were enjoined on every male convert to the Jewish faith, and baptism and sacrifice on every female. The baptism, as described by these authors, appears to have been very similar in its mode of administration to that practised by John; and the early teachers of Christianity, who were yet in bondage to Jewish rites and ceremonies.

John, who came to prepare the Jews for the reception of the Messiah, administered water baptism as a symbol of the purification of heart which was necessary for each one to experience in the dispensation which was then at hand. The enforcing of this rite even on those who were wont to esteem themselves as the ‘People of God,’ the ‘Holy Nation,’ must have given them a striking view of the exceeding purity of the Gospel. Educated as they were with a clear understanding of the nature and meaning of such ceremonies, they must have seen its peculiar appropriateness to the mission of the forerunner of the Messiah. The Priests and Levites, who had cognizance of the legal cleansings, expressed no disapprobation or surprise at the rite, as if it were new, unusual, or improper. They found fault, it is true, with John for administering it, but it was not until he had denied himself to be either Elias or the Christ. To the Jew, then, this ceremony was an appropriate type of the baptism of Christ. But what could a

Gentile have understood by it? Unacquainted with purifications by water, as symbols of purification of heart, he could not understand the spiritual application of such a performance.

The entire agreement of this rite with the spirit of the Mosaic institutions justified the Jews in their use of it,—and John the Baptist was explicitly directed to administer it;—but this furnishes no reason for us to believe it was ever made part of the Gospel. As a relic of *outward* rites, it was not in harmony with a spiritual dispensation.

John had a clear perception of the difference between the baptism which belonged to the Gospel dispensation, and that which he was sent to administer. The testimony which he bore to the spiritual character of the baptism of Christ, as contrasted with his own, is thus recorded by the Evangelists:

“I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire.” Matt. iii. 11.

“I indeed baptize you with water, but He shall baptize you with the Holy Ghost.” Mark i. 8.

“John answered, saying unto them all, ‘I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and He will thoroughly purge his floor,’” &c. Luke iii.

“And I knew Him not: but He that sent me to baptize with WATER, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which *baptizeth* with the Holy Ghost.” John i. 33.

These declarations of John are very emphatic, and bear a strong testimony to the *nature* of the baptism referred to in the command of our Saviour to his disciples. The discourse is narrated by all the Evangelists, as if to guard against the possibility of supposing the baptism of water was a part of the Christian dispensation.

Let us now proceed to examine the recorded expressions of our Lord, in which He makes use of the word baptism, or its derivatives, and see if we can gather therefrom anything that will elucidate the subject under consideration. Throughout all of His discourses recorded by the Evangelists in which any of these words appear, the text Matt. xxviii. 19, and its corresponding one in Mark, contain the only instance in which His meaning can be considered in the least doubtful. In no place can his expressions be construed to mean water baptism, except where he expressly refers to the baptism of John. He speaks of the *baptism of sufferings* wherewith he was to be baptized, and the similar one that his disciples were to endure for his sake. “I have a baptism to be baptized with, and how am I straitened till it be accomplished!” “Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized.”

It must then be evident that baptism in the discourses of our Lord has no necessary connexion with water. We shall find him, towards the conclusion of his parting address to his disciples, drawing the distinction between the two baptisms in language very similar to that used by John. He had just before commanded them to teach all nations, baptizing them, —and then as if to mark what his own baptism was, he adds, “John truly baptized with *water*, but ye shall be baptized with the Holy Ghost not many days hence.”

Although our Lord submitted to water baptism, as he did to all the other rites of that typical dispensation which he came to *fulfil*, it does not appear that he ever administered it. It is stated, John iii. 22, “After these things came Jesus and his disciples into the land of Judea; and there he tarried and baptized.” If the Evangelist had left the matter here, the testimony would have appeared conclusive; but he directly recurs to it, (as if anxious to correct any misapprehension which might have taken place,) and says, that “Jesus himself baptized not, but his disciples.” iv. 2. But if our Saviour had designed water baptism to be the true mode of initiation into his Church, we might reasonably suppose that he would have administered it, when he set apart the twelve apostles. But the apostle says, “Jesus baptized not.”

Water baptism being an essential part of John’s commission, he properly admitted his disciples by it. But when the Great Administrator of spiritual baptism called upon any, saying, “Follow me,” those who obeyed became his disciples without any ceremonial. Thus we find that he accepted Peter, Andrew, John, James, Levi, Philip, Nathaniel, and Zaccheus, without either baptizing them with water or directing them to be so baptized. No one will assert that the apostles and immediate followers of our Lord were not properly initiated as members of his church. Indeed, the choice of the apostles appears to have been made with great solemnity. “And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also named apostles.” Luke vi. 12, 13. When our Saviour sent forth the twelve apostles to preach the Gospel and to heal diseases, and again when he sent forth the seventy upon the same errand, he gave them minute directions with regard to the course they should pursue. Not a word, however, is said with regard to baptism. Now, if it had been necessary that the apostles should have received water baptism from the hands of their Divine Master, or if it were essential in the introduction of converts into his church, we should surely have found some allusion to the rite on the solemn occasions here referred to. The apostles were not purified and prepared for their service by baptism, by sprinkling, or by washing the flesh in water; and their sole mes-

sage to, and the only obligation laid upon their hearers seems to have been, 'Repent and believe the Gospel.'

In our consideration of this subject, we have found the testimony of John the Baptist confirmed and corroborated by the precept and example of our blessed Lord; let us now investigate the views of the apostles as they are set forth in the sacred writings. In the day when Peter, and James, and John, on the Mount of Transfiguration, were favoured with the presence of their Divine Master, and Moses, and Elias (representing the dispensations of the Gospel, the Law, and John), they were for building three tabernacles, one for Jesus, one for Moses, and one for Elias. But immediately the voice from heaven turned their attention to the alone Head and teacher of his church, in these remarkable words: "This is my beloved Son; hear ye him." There is abundant evidence that the apostles long continued to observe the outward ceremonies in which they had been educated. Their offerings in the temple, their submission to legal rites, do indeed seem to show that for a time they were still building to Moses and Elias, as well as to Christ. As they observed the whole ceremonial of the Law, which all admit was abrogated by the Gospel, we shall not find in their occasional use of water baptism any argument in favour of its institution or continuance as a Christian ordinance. Those who quote the practice of the apostles as a conclusive argument in favour of the permanent institution of this rite, do not sufficiently consider how difficult it was for them to overcome the influence of early education and Jewish prejudices. To those who make a proper estimate of the human mind, it certainly can be no matter of astonishment, that they still clung to all those ceremonies which they had been taught to venerate as having been established by God. Even after they were baptized with the Holy Spirit, they were generally 'zealous of the Law,' so that it became a matter of grave deliberation among the apostles themselves whether the Gentiles should not be required to submit to the rite of circumcision.

Peter had his Jewish prejudices in some measure removed by the vision which instructed him that God was no respecter of persons. He appears to have been convinced, by the baptizing power which accompanied his own ministry, of the true nature of Christian baptism. In describing to the brethren at Jerusalem his visit to Cornelius, he says, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, 'John indeed baptized with water, but ye shall be baptized with the Holy Ghost.'" Acts xi. 15, 16. Here we see the command to teach baptizing, fulfilled. And this baptism of the Spirit appears to have been a usual accompaniment of their ministry, since we find Peter in after life testifying that they "preached the Gospel with the Holy Ghost sent down from heaven." This same apostle, whose eyes were opened to see

the inutility of the outward rite, makes use of the following remarkable words in his Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. "The like figure (or antitype) whereunto baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ." 1 Pet. iii. 21.

No one can deny that the commission of the great apostle to the Gentiles was as full as that of any of his fellow-labourers. He says that he was "not a whit behind the very chiefest of the apostles." Yet when speaking with reference to water baptism, he expressly declares he was not sent to baptize, but to preach the Gospel; and thanked God that he had baptized only such and such, whom he named. To suppose that he preached and some other person baptized, would be but begging the question; for the Scriptures do not warrant the assertion. Not only is it without support from Scripture, but it would not be a fulfilling of the commission; for teaching and baptizing are so intimately connected, both as to time and operation, that they are not to be separated, so as to be assigned to different persons. If this latitude of construction is allowed, it follows that the apostle did not teach baptizing; he only taught,—and so but half fulfilled the commission.

We may now consider more attentively our text, Matt. xxviii. 19—21. It is generally conceded that the word 'teach,' in its ordinary acceptation, does not give the full meaning intended to be here conveyed, which is 'to make disciples or proselytes.' Again, the word 'in' would be more correctly rendered 'into.' As the word 'name,' when used in reference to Christ, frequently signifies his life, power, or spirit, this interpretation, 'into his name,' would render the text full of meaning; whereas, it is frequently understood to be no more than a mere formula to be used in the act of baptizing with water. The sense of the commission, then, may be thus expressed:—All power is given unto me in heaven and in earth. In virtue of the power given to me, I will give you power also. Go ye, therefore, preach the Gospel and make disciples of all nations, so baptizing their hearts by the power of the Holy Ghost, which shall accompany your preaching, that they may be made partakers of the divine nature, and walk in newness of life. And in order that you may be able to perform so great a work, I promise to be with you, by my spirit, to the end of the world.

Luke states the commission given to the apostles to have been, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The meaning, therefore, of this commission, is the same in both these evangelists. For, first, all nations are included in it; secondly, purification of heart, or conversion from sin, is insisted upon as the object of it; and, thirdly, this object is

to be effected not by the baptism of water (for baptism is nowhere mentioned), but by preaching, in which is included the idea of the baptism of the Spirit.

Mark gives the commission in the following words:—"And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved." Here all nations, and the preaching of the Gospel, are mentioned again. But the baptism connected with this preaching is also connected with salvation. Peter, however, declares that the "baptism which doth also now save us, is not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ," or the baptism of the Spirit.

"He that believeth and is baptized shall be saved." Simon the Sorcerer believed and was baptized with water, yet remained so far from a state of salvation, that when he offered money to purchase the power of bestowing the Holy Ghost on others, the inspired apostle sharply answered him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. I perceive that thou art in the gall of bitterness and in the bond of iniquity." The apostle Paul declares, "He that is baptized into Christ hath put on Christ." This baptism was not an immersion in water, or Simon was in Christ; and if in Christ, then was 'he a new creature,' and he had crucified the flesh with the affections and lusts. 2 Cor. v. 17. Gal. v. 24.

True Christian baptism is a great and important work; the work of Christ himself, whereby the soul is in measure baptized into his spirit, and endowed with its virtues. This is quite another thing from a mere formal ceremony administered in his name. The latter is easy to the flesh, but the former crucifies it. "They that are Christ's, have crucified the flesh with the affections and lusts." "As many of you," said Paul, "as have been baptized into Christ, *have put on Christ*." To take the name Christian upon us, and to be joined to the promiscuous body of a professing church, is only to put on a profession of Christ; but to have really *put him on*, is to be endued in degree with his Holy Spirit and nature; which those, who have been *baptized into him*, certainly are. For, "if any man be *in Christ*, *he is a new creature*: old things are passed away, behold all things are become new, and all things are of God." Such are become inwardly united to Christ, are grafted as branches in him the living vine, and daily partake of his life and virtue, which renders them fruitful according to their measure. To these he pressingly shows the necessity of care and watchfulness, that they may abide in him. "As the branch," said he, "cannot bear fruit of itself, except it abide in the vine; no more can ye, except *ye abide* in me. I am the vine, ye are the branches. He that abideth *in me*, and *I in him*, the same bringeth forth much fruit; for without me ye

can do nothing. If a man *abide not in me*, he is cast forth as a branch, and is withered."

A profession of the Christian Religion, and a strict observation of certain external rites, are enough to constitute a Christian in the view of the world; but our blessed Saviour's conditions of discipleship are not so easy to the carnal mind. "If any man will come after me," said he, "let him deny himself, and take up his cross daily, and follow me"—"Whosoever doth not bear his cross and come after me, *cannot be my disciple*." Hence it is clear, that it is not water baptism, nor any kind of rituals whatsoever, which renders any man a Christian in our Saviour's account; but obedience to the operation of his Holy Spirit, which humbles the heart, purifies the soul, and baptizes it measurably into the divine nature. But mortification of self being irksome, and highly disagreeable to the flesh, too many are rather willing to content themselves with assuming the name Christian under the outward sign, than to endure the pain of crossing their carnal propensities, in order to *put on Christ* and become Christians indeed. But let such attentively consider this salutary admonition of the apostle: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." As it was then, so it remains to be; those who are obedient to his call are his followers, whether they are water-baptized, or not. On the contrary, those who obey not the internal manifestations of his spirit are none of his, whoever baptizeth them with water. Formality may render any man a nominal Christian; but the effectual baptism of the spirit only can make a real one.

THE END.

NATIONAL PROSPERITY

THE REWARD OF

NATIONAL EQUITY.



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NATIONAL PROSPERITY

THE REWARD OF

NATIONAL EQUITY.

“Righteousness exalteth a nation : for thou, Lord, wilt bless the righteous ; with favour wilt thou compass him as with a shield. The righteous shall inherit the land.”

Such is the wisdom and benevolence of the Divine economy, that even in this life of probation, an observance of the laws of justice and virtue promotes the prosperity of individuals, and often, in a very remarkable manner, that of whole communities ; whilst a disregard of their sacred obligations is always the precursor of trouble and adversity. Though this consideration has not sufficient force of itself to drive mankind from the evil of their ways, evidences of its truth may serve to strengthen the hands even of those who are governed by higher motives, and perhaps to exert some wholesome influence over men guided only by what they esteem their interest. The American community, in a very especial manner, is deeply interested in this consideration. We are guilty of a gross violation of the laws of equity and sound policy in the institution and maintenance of Slavery—a system injurious to all classes of the community, and affording so obvious an instance of the retributive character of the Divine government, that it is amazing what blindness has happened in part to our intelligent fellow-countrymen to prevent them from seeing it. Argument and persuasion have been, we may almost say, lavished upon them, with alas ! but little effect. The subtlety of man’s wit is ever ready to fortify him in wrong things, and to exercise itself in endeavouring to reconcile sound principles with unsound practices, to rebut argument by sophistry, and appeals to the heart by the cry of cant and fanaticism.

But *facts* cannot be got rid of in this way. They will ultimately have their effect upon every rational mind; and even where the heart may not be changed, they will influence the conduct. A man will not, commonly, with open eyes, and the light before him, rush upon his own ruin.

Happily, upon this important subject, undeniable facts in proof of our position have, of late years, multiplied greatly. It is proposed here to bring some of these together in a condensed form, chiefly taken from a recent publication by Sylvester Hovey, late professor of mathematics in Amherst College, Massachusetts, who spent a considerable portion of 1835-6, and 36-7, in several of the West India islands. The great experiment now in progress there—that of the conversion of no less than 670,000 slaves into freemen, had attracted his attention, and it was for the purpose of witnessing on the spot the results, so far as they might be developed, that he determined upon visiting the scene of action himself. He appears to have been a careful, dispassionate observer; attached, previously to this undertaking, to none of the schemes advocated by the popular associations of the day, for the benefit of the coloured people, but considerably prejudiced against the late measures for emancipation adopted by the British Government. On examination, he changed his opinions in this respect; and we will endeavour to give a short summary of the leading facts which produced this effect upon him, in the hope that their diffusion may have a beneficial influence elsewhere.

If the time should ever come when slavery is to be abolished in this country, and a specific plan of emancipation should be required, the details of systems which have already been tried with success, cannot be examined with too much care. But at present, the public mind has not reached that point. As a community, we are yet to be convinced that any system is practicable. To remove this skepticism, and prepare the way for active measures, it will be useful to show that a plan has been successfully adopted in circumstances similar to our own, and, at the same time, to give such an outline of it, as will explain how it has met and obviated difficulties which have generally been considered insurmountable.

But in the first place, let us take a rapid survey of the state of things in the West Indies before the act of emancipation had been adopted. Property of every kind had greatly depreciated, and, at the time slavery was abolished, had fallen into a most deplorable condition; and as far back as 1792, long before the

question of abolition began to be agitated, Bryan Edwards represents "the great mass of the planters as men of oppressed fortunes, consigned by debt to unremitting drudgery in the colonies, with a hope which eternally mocks their grasp, of happier days and a relief from their embarrassments."

The planters, at several subsequent periods, nearly down to the abolition of slavery in 1834, made the most dismal representations to Parliament of their distresses; and in 1832, earnestly implored the adoption of prompt and effectual measures, to save them from utter ruin. It is asserted, that in Jamaica, at the time of the emancipation, at least two-thirds of the estates were mortgaged, and no small part of the remainder so deeply in debt that it was impossible for the proprietors to redeem them; and such a degree of depression had property reached, that the Court of Chancery was obliged to make a rule, in order to prevent the almost entire sacrifice of estates, that they should not be sold for less than two-thirds of their appraised value. That the causes of this depreciation are chiefly to be found in slavery, will be shown presently. Its baneful influence was sufficient to counteract the greatest natural advantages.

The geological formations of the West Indies, consisting principally of limestone, marl, and volcanic rocks, are among the most productive of the earth. The staple commodities of the climate, also, are of the most rare and valuable kind. Such a soil and climate, with good husbandry, would be an inexhaustible source of wealth. Yet with all these natural advantages, and a teeming population, and high protective duties, (from 7 to 8 millions of dollars annually!) Parliament heard from these colonies, for years, nothing but one incessant cry of bankruptcy, impoverishment, and ruin. It was only by discriminating duties in their favour, that they could compete in the market with the sugar districts of the East Indies, which are cultivated by free labour. What was the cause of all this? It was not heavy taxation; for they paid no taxes except to support their own institutions. It was not their government; for in this respect no colonies were more highly favoured. There is but one answer: it was the wasteful system of slavery—a system which had cut the sinews of industry, paralyzed enterprise, poisoned the streams of wealth, and entailed blight and poverty on the land.

In illustration of this point, let us glance at a few features of this mischievous system.

In the first place, the principle of secondary and subordinate

agency which runs through it, involves great expense, and secures but a very imperfect management of the affairs of an estate.

Next, there is a great want of enterprise and practical skill, both in the resident proprietors and in the agents of absentees. This may result in part from the influence of the climate; but it is more owing to personal inactivity and defective habits of observation. The condition of the proprietors and of the overseers places them above labour; they, therefore, do not acquire the practical knowledge which labour only can give. Nor do they become sufficiently acquainted with the operations which they superintend, either to see defects or suggest improvements. This, and a similar want of tact in the operatives—that is, the slaves—is the reason that so few improvements have been made in agricultural implements and processes. The same thing is manifest in the low state of the arts, the want of schools of learning, and the inertness of the press. Hovey says, “I do not recollect ever to have seen a periodical or book which was published in the West Indies.”

There are defects in the system which affect particularly the management of estates. It is even more faulty in its application to the slaves. It does not supply a motive to effort adapted to their nature. Fear is, indeed, an important principle in our constitution; but its original design was obviously rather to restrain from, than incite to, action. It is in its nature a depressing passion; and when it acquires the ascendancy over the other principles of action, it makes a weak, irresolute, and inefficient man. Now this is the principle which is mainly addressed and called into exercise in slavery. No wonder, therefore, that slaves are proverbially weak and ineffective. Their moral nature demands a stimulus which their condition does not supply, and which is as necessary for effort as the nourishment administered by food. The system, therefore, considered merely as an expedient for obtaining labour, is fundamentally wrong. It does not more shock our moral sense by its injustice, than it does our understandings by its miserable adaptation to human nature.

This proposition might be illustrated in many particulars. No person can long be familiar with slaves without perceiving its truth. He will see it in the vacancy of their countenances, their down-cast looks, their sullen obstinacy, their slow, and languid, and imbecile motions—in their want of dignity and self-respect, and in their servile and sycophantic airs. A slave

is allowed to perform about half the work of a freeman, and probably his physical strength is as severely tasked as that of a freeman : in other words, with suitable food, and a motive adapted to his nature, he would be physically able to perform twice the work which he is now.

Nor is this all. Labour is not a thing which can be accurately measured, and therefore, exacted with precision. It is impossible to control the motions of a slave. In spite of his master, they will be quick or slow, according to his pleasure. He can retrench his task by performing it superficially or imperfectly, without falling within the strict limits of censure. This is one of the most striking features of slave labour. It is seen in a slovenly agriculture, in the neglect of stock, in the cruel treatment of beasts of burden, in carelessness and inattention to the interests of the master ; in every thing, in short, where there is room for the operation of selfishness and indolence. There are exceptions in individuals who act upon the nobler principles of religious duty or a generous fidelity ; but they are comparatively few.

But the habits of negligence thus formed, are often carried into their own concerns. They are inattentive to health, and to the means of self-preservation, and become the victims of accident and incurable diseases. Parents neglect their children, and likewise their houses and provision grounds, and squander the little stores allowed them by their masters.

There is another important source of loss in the employment of slave labour. It consists in the want of a suitable occupation for those who are in any way disqualified for the regular business of an estate. It is the policy of the system to keep the slaves in ignorance ; so that they are rarely instructed in a variety of arts : their minds are developed neither by theoretical education, nor by the application of their natural powers to a diversity of pursuits. The same short, dull, beaten path is to be trodden from the beginning of life to the end. The consequence is, that they acquire no versatility of talent ; they can do but one thing, and that in but one way. Now mark the effect. Whenever accident, or disease, or age unfits them for their particular calling, they become nearly useless to the estate ; and when it is considered that males and females, old and young, the robust and the infirm, are destined to the same unvarying round of labour, it will not appear surprising, that large numbers fall into this class. It is generally estimated that not more than one-third of a gang are fit for field labour ;

the others are, of course, nearly a dead weight upon the property. In this respect, how immense the advantage of a free community, where some profitable employment may be found, suited to the strength, and capacity, and condition of every individual!

This system leads, almost of necessity, to an unvaried and injurious course of cultivation. There is, in this respect, a striking analogy between the condition of the older islands in the West Indies and the northern slave states in this country. The land is so much exhausted as, in many cases, scarcely to defray the expenses of cultivation. In St. Croix, nothing of consequence is produced but sugar. The soil is continually exhausted by incessant crops of this; and nothing but the constant decomposition of the marl and limestone formations, of which the island is mainly composed, has saved it so long from utter sterility. Barbadoes, where improvements have recently been introduced, appears to form the only exception to these remarks.

But though the planters, as we have already seen, were keenly sensible of the deplorable condition of their affairs, and clamorous for relief, they seem never to have comprehended the cause of all this evil, and to have been most resolutely opposed to its obvious and only remedy—the substitution of free, for slave labour. They apprehended the worst consequences from such an attempt; and the panic excited by the movements of the British Government aided, in no small degree, the more powerful causes above recited, to depress the value of their estates. They looked to emancipation as a very doubtful remedy for the sufferings either of themselves or the slaves. It was an experiment which had never been tried on so large a scale; it involved not only property, but personal security and life; and depended for success on the fidelity and good dispositions of those whom they had been accustomed to regard only with jealousy and distrust.

In such circumstances, it is not surprising that they came reluctantly to an issue in which they had so much at stake; though others might be perfectly confident of a successful result. Happily, however, the crisis is past; the dark cloud has discharged its contents, and has fertilized the ground it was expected to destroy. That portentous day, charged, as they imagined, with violence and bloodshed, has gone by without any of the terrible consequences they so fully anticipated. It

proved but the dawning of a calmer, brighter era, and the pre-sage of returning happiness and wealth.

Let us see how this great event was celebrated by the negroes themselves; and let us learn that the effect of acts of justice and benevolence upon the heart of the black man is not to render him brutal and ferocious, but as reason and religion would teach us to anticipate, to excite in his bosom emotions of gratitude and love, and to extinguish whatever sparks of revenge for former injury might have been smouldering there. In Antigua, the mighty transition from slavery to freedom was made in a manner most becoming so serious and important a transaction, and most auspicious to the future well-being of the island. When the shackles of slavery were to be unlocked, and the immense boon of freedom was to be received by one part of the population, and the hearts of the other were trembling with feverish anxiety at the result, nothing could be more fitting than that the attention of all should be directed to that great Being who rules the stormy tempest, and "stills the tumults of the people, and turns all hearts as the rivers of water are turned." Accordingly, on that great day, all the places for worship throughout the island were opened, and were thronged by immense crowds of all ranks and colours.

The day thus commenced terminated in a manner most gratifying to the friends of freedom. The emancipated people, instead of becoming frantic with joy in the possession of their new rights and privileges, and rioting in the ebullitions of ungoverned passion, as might naturally have been expected, retired from the places of public worship to their little tenements, without the commission of a single outrage, or the least disorderly conduct. The day was characterized by stillness and solemnity, rather than by the noise, and tumult, and intoxication which usually, on occasions of rejoicing, disgrace more intelligent and civilized communities.

Even in Jamaica, where the opposition to emancipation had been most resolute, and where the sufferings of the slaves had been extreme, the best feelings prevailed on this dreaded occasion. In all parts of the island, with the exception alone of St. Ann's parish, the transition was effected in the most satisfactory manner. It was a remarkable feature of that momentous day, that almost throughout the island, it was devoted to religious exercises. It was generally remarked, that hardly a drunken man was seen in the streets. In the evening, the people indulged in some amusements, but without disorder. On the

commencement of the succeeding week, the places of worship were unusually crowded, and the day was occupied in the most quiet and orderly manner. The reports to the Governor, from all quarters, stated, with the exception mentioned, that the apprentices, (as the slaves had now become,) turned out to their work with even more than their usual readiness, and in some places with alacrity, and in all with good humour.

The disturbances at St. Ann's were transient. On several estates, the apprentices refused to work without wages, and manifested symptoms of insubordination. But they were easily reduced to order, and persuaded to resume their labour. With this unimportant exception, it is not known that any refused to work, or any serious difficulty, on the part of the negroes, has followed the great act of emancipation.

The tranquillity of Jamaica is the more remarkable, when we consider the general irritation which has existed among all classes in that island, principally excited by the knowledge the slaves had of the strenuous opposition of their masters to emancipation, and the belief that they were actually withholding privileges already granted by Parliament. It was in consequence of this state of feeling, that early in 1832, a rebellion broke out among them, more serious and extensive than had ever before taken place in the island. Martial law was immediately proclaimed, and the bloody work of execution commenced. According to Madden, 200 negroes were killed in the field, and about 500 more were executed under the sentence of a court martial; but the exact truth is unknown. The expenses of this rebellion, including the destruction of property, were estimated at more than \$4,000,000. The highly exasperated state of feeling which this event produced between the planters and the slaves, is not easily imagined. It will, however, readily be admitted, that it could not have been a very good preparation for the great experiment in freedom which was about to be tried.

If, under such untoward circumstances, emancipation was safe, there seems little ground to fear it, at any time, or in any country.

It should be recollected, too, that the system of apprenticeship is only a partial emancipation, retaining some of the irritating features of slavery, and chiefly that which denies the labourer the reward of his labour. In Antigua, however, whose example was first cited, the slave was declared free, and entitled to wages as another man. Yet he was not there placed at once

on a footing with his more favoured fellow-citizens ; not that he was *absolutely* debarred from any of the common privileges of freemen, but that certain qualifications were required for their exercise, which he could only acquire by steady industry and good conduct, in the gradual progress of time. This, though vexatious to the ambitious, has produced no serious uneasiness. Nearly all seem readily to have acquiesced in the provisions of the law, and order has been easily maintained by a very simple system of police, many of its officers being themselves black men.

In Barbadoes, where, until a recent act of her Legislature liberated her 80,000 negroes, the apprenticeship system was introduced, the experiment proved equally favourable. The magistrates, indeed, had at first a difficult office between the ignorance and dullness of the poor blacks, and the deep-rooted prejudices and selfishness of the planters. But as the system, and mutual rights of the parties became better understood, the business of the courts diminished, and in some parts, they soon had little or nothing to do. On one estate, in the parish of St. Thomas, all difficulties were settled before a tribunal composed of the most intelligent apprentices.

In Antigua, it is believed the people are as free from any apprehensions of riot or insurrection, as is the most peaceable village in New England. The militia, which was frequently on duty during Slavery, and especially on holidays, has not been called out, for the purpose of preserving the public peace, since the day of emancipation—a degree of security little known before.

The diocese of Barbadoes includes near twenty islands ; in all which the new system has far exceeded expectation. With two or three exceptions, no serious difficulties had been realized, and they were of a nature soon to be obviated. Their prospects were those of cheerfulness and bright anticipation.

Those parts of the West Indies which came under the observation of our author, but which are not noticed here, are omitted for brevity's sake. Much additional evidence might be gathered from them.

It is wonderful with what facility, under such existing circumstances, order was preserved among this docile race. But the existence of order was only a negative benefit, and among the least of the blessings which have attended this great revolution. The coloured people have already, in the short period which has elapsed, made astonishing progress in industry, edu-

cation, morality, and some of the simple arts; and bid fair, ere very long, to grow up into communities conspicuous for virtue, intelligence, and persevering energy.

With regard to industry, it may be stated, that on the estates which have conciliating and judicious managers, there has been no falling off in labour. On the contrary, such estates were never under better cultivation, and in many cases, even with a diminished number of labourers. On some estates, where a different policy has been pursued, there has been a slight diminution. But it is asserted, that no one would hesitate to commence any enterprise from an apprehension that sufficient labour could not be obtained. The working hours are from sunrise to sunset, with two and a-half hours for meals.

Yet their wages are very trifling. In Antigua, only 10 or 11 cents per day for common labourers. The most effectual stimulus, however, to industry, is found to be job-work—a method by which they often more than double their wages. This plan is also for the interest of the planter; inasmuch as he gets his work done in a shorter time, and with less expense. It is said that the negroes, when they labour in this way, often evince an energy of character, and a power of effort, of which it had been supposed they were utterly incapable.

In Barbadoes, where the rate of wages was higher, say 25 cents for common labourers, and 40 cents for mechanics, many of the planters declared, that they had found much less trouble and vexation in obtaining labour from the negroes, than they did formerly, and would on no account return to the old system. And these, it must be recollected, are the sentiments of men who most strenuously opposed emancipation.

They generally admit, that the apprentices perform as much work now in 45 hours, (the portion allotted to the service of their masters,) as they formerly did during the whole week. Indeed, the cultivation of the island abundantly proves this. The apprentices, usually, are willing and even desirous to work for pay. In this respect, no difference can be perceived between them and white people.

In Jamaica, where the planters have been more severe in the treatment of the apprentices, the system has not worked so well. In consequence of the curtailment in the hours of labour, the aggregate of service has been diminished, but not very materially; yet it is a fact, that when extra labour is wanted, the apprentices are glad to render it for pay.

As to their industry during their own time, they usually em-

ploy it either in job-work for hire, or in cultivating their ground, or in marketing provisions. As might be expected, many among them are lazy and worthless; but the majority give satisfactory evidence of industry and economy.

The chief troubles of the planters on this island have obviously arisen from their own reluctance to co-operate with the English Government; and of this they are becoming sensible. But in all cases, it requires not a little address to humour the ignorance and caprice of the uncultivated negro, so as to secure his confidence, and a steady and cheerful industry.

This kind of tact is a lesson which slavery has no tendency to teach; and it is not surprising that some of the masters have been found deficient. Indeed, one of the greatest difficulties in emancipation is, the prevailing disposition of the planters to severity and coercion, and their seeming inability to treat a slave as a human being.

One of the most interesting consequences which has immediately followed this great experiment, is the lively spirit of improvement excited in the labouring population. Though a severe drought has greatly curtailed their resources the two past years, yet an advancement is very perceptible in their dress, furniture, style of living, and in the general comforts of life. They are said to be generally endeavouring to get better houses and better food, and in every respect to imitate their superiors. Many supposed that the negro, averse to labour, and contented with the coarsest food, would sink down, as soon as he was allowed to follow his own inclinations, into idleness and beggary. But it is found that he not only wants the comforts and luxuries of life, but that he is willing to work for them; and that he shows no little shrewdness in turning his small resources to account in providing them. The danger is not so much that he will aim too low, as that his desires will outstrip his means. These remarks were made with reference to Antigua, but they are of general application; though the progress is particularly striking on that island, where the planters preferred giving the slave his freedom at once to retaining him under the bonds of apprenticeship. There, too, the improvement in some of the domestic habits of the people has been very perceptible. The degrading system of concubinage, but lately so general, has, it is believed, received its death-blow. Family ties are strengthened—a deeper interest is felt by parents in their children—better provision is made for their support and education, and domestic happiness is more highly

appreciated. Still, it must be acknowledged, things in these respects yet remain in a deplorable condition; but their tendency is in a right direction, the impulse has been given, and a good degree of improvement is manifest.

In Antigua, these effects are not confined to the liberated slaves. In all the islands, there is a large class of coloured females who are considered as having no character to gain or to lose, and who, consequently, became the ready instruments of vice. As soon as the practice of concubinage became disreputable, they were obliged to abandon their former habits, and seek more respectable connexions. Through them, the white population has felt the change; and the sentiments of the whole community have been greatly purified and elevated, at least, compared with what they were, and still are, in many of the islands.

The poor and feeble being no longer entitled, where wages are given, to support from the estates, the blacks, to meet this new demand upon their energies, appropriate a part of their scanty earnings to mutual relief societies; thus manifesting a praise-worthy disposition to sustain their own people free of public charge. In Antigua, many such societies exist. One is cited, as a sample of most of the others, in which the number of contributors had more than doubled in the two years since emancipation, and in which the yearly receipts had increased from \$1,300 to \$2,050 in the same time—this latter amount being derived from 2020 individuals. Immoral persons being denied the privilege of these societies, they offer another inducement to sobriety and good conduct. It is a very remarkable fact, that throughout the islands, there are fewer poor people among the negroes, who depend on charity, than among the whites, by three to one, and this, notwithstanding the ratio of population would more than warrant the reverse of that proportion, to place the two classes on an equality.

It is the general sentiment that crime has decreased, and that the offences committed are, for the most part, of a trivial nature.

At the close of the first quarter of 1837, in Antigua, out of a coloured population of upwards of 35,000, but 82 individuals were in prison, and not one of these sentenced to more than three months' confinement.

Even in Jamaica, where such has been the state of public opinion, that it was difficult for the negroes to find an advocate before their courts, crime has not increased. There are more

formal trials; but testimony and facts show a diminution of crime. With a population of 30,000, counting all classes, there were, towards the close of the first half year of 1837, in the house of correction for the parish of Kingston, 98 inmates, of whom 50 were apprentices, while at the corresponding period of 1834, there were 73 slaves in the same prison. Of these apprentices, full eleven-twelfths were in for terms of only five to thirty days—a proof of the trifling nature of their offences.

Education has received a great impulse. In Antigua, schools, it is said, are so distributed as to be accessible to every family; and there is not a child on the island who may not now enjoy their advantages. In point of fact, though no compulsion is used, most of those who are of a suitable age attend; and what, perhaps, affords still more encouragement is, that the adults themselves frequently manifest a strong desire for knowledge, and are often seen in the highway and fields with a book in their hands.

In Barbadoes, a great change has been wrought. In 1825, but one public school existed on the island. Ten years ago, the idea of a school for the instruction of slaves was treated with the utmost derision. It shows the progress since made, that in a single parish, about 2000 Testaments were distributed, in 1835, to as many persons, who were heard to read before the books were given to them, and all of whom had been slaves the previous year.

In Jamaica, the schools of the missionaries are crowded.

There is still, however, a lamentable deficiency in the means of education throughout the islands. It is thought quite two-thirds of the apprentices are without proper instruction.

Among the unexpected advantages of emancipation, we must not omit to notice one which would be quite inexplicable to a person unacquainted with the habits of slaves—a great apparent improvement in health.

But one who has known the various shifts and pretences to which men will resort in order to avoid the pains of unrequited labour, will easily comprehend why the sick-houses of the planters, formerly so thronged with patients, should now have so slender an attendance.

It says much in favour of the orderly and peaceable character of the negroes, that notwithstanding their intellectual ignorance, they have, through all the exciting events of latter

times, so quietly borne the deprivations and sufferings to which they have been, and still are, continually subjected. and it is a circumstance calculated greatly to lessen the apprehensions any may honestly feel at the liberation of a large body of ignorant men in political communities.

This tranquillity may in part be ascribed to the influence of hope upon the cheerful temperament of the negro; but another and higher power has been equally, or in all probability, much more effectual:—that is, religious instruction. In Antigua, it is said to have been unquestionably so. The Speaker of the Legislature of that island testifies that this has been the great instrument for preparing the way of freedom; and Secretary Stanley asserts, that in his opinion, no rural district, in any part of the dominions of the King of England, has a greater number of religious instructors and places for divine worship; and our author thinks their advantages, in this respect, equal to what is generally found in the northern parts of the United States. Let it be borne in mind, that Antigua affords the most prosperous example of complete emancipation on a large scale, and that there religious instruction has been most encouraged. This is a strong argument, and ought to have great weight with us.

It is generally thought, in the West Indies, that the minds of the negroes are peculiarly susceptible to religious impressions. However that may be, it is certain they have a high regard for their spiritual teachers; and many of them would rather incur the censure of their master than that of their minister. Hovey remarks of St. John's, particularly, that the first day of the week is ostensibly observed there better than in any other town of equal population with which he is acquainted; and this in a country where, until quite recently, the markets were held upon that day.

Speaking of one of their places of public worship at which he attended, he describes the attire and appearance of the assembly to be such as truly became the occasion. For simplicity and neatness of dress, and propriety of manners, he had rarely seen a more unexceptionable congregation; and it was composed almost entirely of emancipated slaves, few of whom could either read or write.

In Barbadoes, the number of places of worship has latterly increased one-half, and that of the preachers is nearly doubled.

In Jamaica, the fears and jealousies of the planters are sub-

siding, and the impediments heretofore opposed to religious instruction diminishing; and among the apprentices, the disposition to improve their opportunities has much increased.

The three islands of Jamaica, Barbadoes, and Antigua are so much referred to in this sketch of the West Indies, because they are generally admitted to afford a fair sample of the whole.

Since emancipation, in many of the religious congregations in the different islands, no distinction merely on account of colour prevails, and the same may be said of schools and other assemblages.

But perhaps the pecuniary benefits which this great act of justice has been the means of conferring upon the planters themselves, may have more weight with some minds than moral or religious considerations. Let us, then, look at the result in this respect. Take Antigua, first, in which we have a striking illustration of the successful operation of the new system, in the advanced price of real estate, and in the increasing enterprise and prosperity of the island. Some have said that the estates alone are worth as much now as both the estates and the slaves were ten years ago. This is true if we estimate their value by their returns, and the annual expense of cultivation; and this may eventually be the price which they will command: but at present they are not sold for so much. Before emancipation, it was almost impossible to sell real estate at any rate; but it is now easily disposed of at an advanced price of fifteen or twenty per cent. Some poor estates, which had been abandoned under the old system, because the incomes did not meet the expenses, have been again brought into cultivation under the new. Commerce and enterprise have also greatly revived—permanent investments are more common—public improvements are projected, and an impulse is given to business of every kind. More buildings had been erected on the island since emancipation, than for twenty years before, and the importation of British goods had augmented probably one-fourth.

To these sure indications of increasing confidence in the stability of things, may be added the cheerful animation which pervades all classes of society. The joy and quickened sensibility of a people who have escaped some great calamity, or achieved some mighty conquest, are everywhere visible.

Jamaica, under the influence of apprenticeship, does not present quite so pleasant a picture; but even there, property has

greatly advanced. When our author was there, several estates had recently been sold at an advance of more than forty per cent. on their value ten years before; and this no rare occurrence. Real estate was in great demand, and the rent of houses in Kingston had considerably risen.

The extraordinary advance in the price of real estate is no doubt principally owing to the fact, that the value of the slaves becomes attached to the land. This is a natural consequence of emancipation; for if the estates cultivated by free labour, will yield as large profits as they did under the old system, they are worth as much to the owner as both the estates and slaves were before slavery was abolished.

As a further evidence of increasing prosperity, may be mentioned the establishment of two banks in the island, and the construction of a rail-road from Angels to Kingston; and also a project to run a line of steam-boats around the island. These are the first improvements of the kind which have been attempted in the West Indies.

In these two islands, according to the common opinion, we have the two extremes—the best and the worst example of the new system. We see that in each, the moneyed interest of the planter, so far from being injured, has been greatly benefited. No question the same pleasant result would, to some extent, follow, in whatever land the baneful influence of slavery should be destroyed.

Why these two islands do not exhibit equally happy consequences, has been partially explained, and further examination will perhaps make more evident. In the former, for many years, the way has been preparing for the change. The slaves have been treated with increasing lenity and kindness—their feelings and comfort more regarded—and their wants better supplied. Long before emancipation, solitary confinement had been substituted, to a very great extent, for corporeal punishment, and the masters preferred the verdict of the magistrate to that of their own arbitrary will, even in cases where the law vested them with authority to act. This relaxation produced a corresponding change in the slave; so that instead of fear and jealousy, mutual confidence and good will grew up; and when the bands of slavery were destroyed, there were other and better ties to hold them together. Much also had been done for the diffusion of moral and religious principles, and literary instruction. It was the uniform testimony of people in Antigua, that religion had been the most efficient preparation for freedom

—that it had taught the slaves a respect for the laws both of God and man ; and had thrown over them restraints, which are of vital importance in their present condition. And religion found in education a powerful auxiliary ; they laboured hand in hand for many years, to prepare the slaves for the immense blessing which they have since received.

A petty traffic in which they were indulged by their masters, had also a good effect in teaching them the value of money, and habits of economy and management. They soon became very shrewd bargain-makers.

In the last place, freedom was a voluntary boon granted by the master ; it was more than Parliament required of him. The slave was sensible of this, and it excited in his bosom sentiments of confidence and gratitude.

In Jamaica, candour obliges us to grant that the physical formation of the island had some influence in marring the complete success of the experiment. Owing to its mountainous character, and the difficulty of intercourse, the residents on many estates are quite secluded. An undue proportion of solitude is found to be unfavourable to the development of some of the best traits of character, in the negro, as well as in the white man. Isolated communities are prone to degenerate into barbarism. On those islands where the slaves were so circumstanced as to be often in the towns, a marked effect was evidently produced upon them by the sight of the manners and habits of more cultivated people ; by coming in contact with civilization, they caught something of it themselves. Certain it is, that from this and other causes, the negroes of Jamaica are, in point of intelligence and morals, much behind those of other islands. One source of much evil is the habit prevalent here, of entrusting the care of estates to overseers and sub-agents, a class of persons always notorious for their severity. But beside this, there was the open hostility of the planters to every proposal for ameliorating the condition of the slaves. The determination for many years was, to defend slavery at all hazards, and, even when defeat was certain, to yield the ground as slowly as possible. They were obliged to comply with the will of Parliament at last, and did so with a tolerably good grace ; but it is not to be supposed, with such feelings, they would or could heartily co-operate with the mother country in trying a new system, introduced, as they declared, “against their better judgment, and to avert the still greater danger of opposing it.”

In considering, therefore, the apprenticeship system in Ja-

maica, these painful circumstances must be kept constantly in view ; otherwise, the system itself may be charged with difficulties, which, in reality, are due to the almost insurmountable obstacles which it had to encounter. There is one provision of this law which enables the planter to exercise a species of tyranny exceedingly injurious to the apprentice. Forty-five hours in every week are to be given to the service of the former, and he may so distribute these hours as to render the fragments of time left for the slave nearly useless. This irritating policy has in some cases been pursued in Jamaica. Yet it ought to be mentioned that on this island there are planters who have pursued a high-minded policy towards the blacks, and who have reaped the reward, not only of their gratitude and good behaviour, but, as before stated, of the increased value and prosperity of their plantations. No argument, then, can be founded on the experience of Jamaica, against emancipation ; but the reverse.

The planters of Barbadoes acted more humanely, and consequently more wisely. Though at first zealously opposed to emancipation, they soon yielded to the evidence of facts, and, greatly to their own advantage, as has been already shown, entered into sincere co-operation with the promoters of it.

The intellectual inferiority of the negroes is a common topic of remark, and is admitted by many intelligent persons. Some would indeed deny them the rank of men. But the experience of all ages shows how easy it is to vilify a people whom we wish to keep in subjection.

Our European brethren once gravely asserted, " animals, as well as men, degenerate in America ;" that " even dogs ceased to bark, after having breathed awhile in our atmosphere." Current maxims, adopted in such circumstances, are greatly to be suspected ; for, being countenanced by a general prejudice, it is no one's interest to contradict them. And such may be the opinion in regard to the unfortunate portion of our species, of which we now speak. For centuries they have been the victims of a grinding oppression ; and thousands have fed their lusts and avarice on their degradation and wrongs. That under such circumstances, their natural inferiority should be asserted, is a matter of course ; and that those who have no interest to examine the subject, or think to the contrary, should believe the assertion, equally accords with our experience.

We need not identify the cause of emancipation with the absolute equality of the negro and white races. It is undeniable,

that the negroes are capable of performing the duties and enjoying the privileges of a civilized and Christian people. To deny them such benefits, therefore, is to deprive them of their birth-right.

But much is to be seen at this day, in the West Indies, to induce a belief that there is no such inferiority in the negro race. That they have a temperament peculiar to themselves, is unquestionable. Their cheerful and easy disposition and good natured humour are proverbial. Their natural kindness and attachment to offspring and friends, when not counteracted by adverse influences, are equally well known. But these peculiarities by no means imply low intellectual or moral qualities. How striking the differences between the English, the Scotch, and the Irish; and yet who will undertake to say, which has the advantage in point of natural endowments? And how does it appear that the easy good humour of the negro is more inconsistent with a superior intellect, than the volatility of the French? That there is a natural connection between the temperament and the mental constitution, is not denied; but that any general temperament is invariably associated with imbecility of understanding, and especially that it points out a whole race as under an intellectual blight, is a proposition which admits of no proof.

The evidence latterly elicited in the West Indies, in favour of the natural equality of the negroes, does not consist in any remarkable coruscations of genius; but in their rising to the level of character and attainment, when obstacles were removed, which we should expect other people, in similar circumstances, to attain; and in occasional exhibitions of native strength and force of mind, altogether superior to that of their fellows. These remarks may be illustrated, both by the newly emancipated and the former free coloured and black population.

The great body of the slaves were deeply degraded; and some indeed seemed to possess but little in common with their species, except the form. These are, generally speaking, the remnants of the stock imported from Africa. They were taken, as is well known, from a state of the deepest barbarism, and were placed in a situation which almost forbade the possibility of intellectual and moral expansion. Their descendants are quite a different order of beings; exhibiting a readiness of perception and of adaptation, which is rarely seen in their progenitors. We refer now to the common field negroes. In the

next rank above these, are the domestic servants. They enjoy freer intercourse with white people, and observe enough of their habits and sentiments, to acquire the ideas and modes of thinking which are peculiar to civilized society. There is also another class, consisting of tradesmen and mechanics, who often possess, in a high degree, the confidence of their employers, and acquire no small influence in conducting the affairs of estates. Many of these two classes exhibit a strength of moral principle, and a native force and manliness of character, which not only give them an advantage over their fellows, but indicate their affinity with the best types of our species.

If from these, we turn to the free coloured and black population, we shall find still stronger evidence of a natural equality. It consists in an advancement in knowledge and mental development, corresponding with their advancement in privileges. As a class, it is true, they are not yet so respectable as the whites; but they can number many highly esteemed and valuable citizens. It speaks much in their favour, that, in nearly every colony, they were admitted, before the act of emancipation, to all the civil rights of the highest classes. They are found in the stations of mechanics, merchants, and magistrates—also as members of the assemblies, and in all the professions. They are able to carry on a profitable trade, in the various departments of industry, and successfully to compete, either in price or skill, with white people who are engaged in the same business. According to the testimony of Archdeacon Eliot, of Barbadoes, they have, by superior industry, driven the lower order of whites from almost every trade requiring skill and continued exertion. They are prosperous, while a large white population are in poverty and wretchedness. There are comparatively few who solicit charity, and while the competent among them contribute their full quota to the support of the poor whites, they take exclusive charge of their own colour.

From the details which have been given, we are now prepared to state some important principles. Whenever great truths are fairly settled, either by demonstration or by experiment, they should be so recorded; as they then become legitimate principles of reasoning in subsequent investigations of the same subject. The three following may now be placed in this rank.

1. Emancipation, instead of promoting a spirit of insurrection, is the surest means of eradicating it. The experiment in

the West Indies, proves the contrary opinion to be a mistake. From the introduction of slavery down to the time of emancipation, every island was subject to insurrection. Dr. Madden enumerates not less than twenty-two open rebellions—six conspiracies to assassinate the white inhabitants, detected on the eve of execution—and one mutiny which took place in Jamaica, during this period. But since emancipation, apprehension has so far vanished, that many of the troops are already disbanded; and it is supposed they will shortly be reduced to a small force composed of negroes only. Neither has a haughty spirit of independence, nor an uncourteous demeanour, taken the place of sullen obedience and cringing servility. Though the relation of the coloured man to the white, is changed, he still feels dependent, and is disposed to forget what was unpleasant in the past, and to conciliate, by his deportment, future favours.

2. The second general principle, confirmed by this experiment, is, that there is no difficulty in obtaining labour from liberated slaves, for wages. This is established beyond controversy.

3. The third principle is, that free labour is as cheap as slave labour. This principle has long been considered as settled in theory; it is now so by experiment. The evidence would justify a statement of the proposition in stronger terms. But if in the beginning, and under many disadvantages, free labour is as cheap as slave labour, what may be expected in a more advanced state of the system?

But after all, the most triumphant proof of the truth of the foregoing statements is contained in the fact, that on the very day on which this remark is penned, no less than eight of the Legislatures of the British West India Islands have, voluntarily, and under the powerful conviction that their pecuniary and political advantage lies in it, declared the apprenticeship system at an end, and the negro henceforward as free as the white man. The islands which have distinguished themselves by this act of wisdom are Jamaica, Barbadoes, St. Vincent, Dominica, and four smaller islands, containing in all, a mixed population, it is believed, of not less than 580,000, of which the proportion of coloured to white appears to be not less than 19 to 1.

Four hundred and eighty thousand men are thus, on this memorable day, the 1st of 8th month, 1838, admitted to the enjoyment of their just rights; and a nation has entered upon a

new career, full of the most reasonable hopes and the brightest anticipations.

Numerous and familiar to us are the examples which have occurred in all ages, of terrible judgments visited upon nations for iniquity; but it has been reserved for these latter days to behold so great an instance of the divine goodness in richly rewarding a national act of righteousness. For although the benefits which have accrued to this people may, by the philosopher, be referred to the operation of certain fixed principles, or moral laws, as legible as those which govern the material world—it is not a whit the less true that it is God who bestows the recompense of reward; for He is the executer, mediately or immediately, of all his laws. A law is but a mode, and has no vital energy of its own.

We are living witnesses of an incontestable proof displayed on a larger scale than mankind has, probably, ever before known—that as wretchedness is the sure result of wickedness, so is happiness, of virtue;—and this demonstrates the righteousness of God. It tells us that however much He may love the happiness of his creatures, He loves their virtue more.

May our beloved country, through the influence of that wisdom which cometh from above, become early prepared to partake of the benefits of this holy law!

“Bring ye all the tithes into the store house”—“and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

THE END.



THE VOYAGE OF LIFE; AN ADDRESS TO SEAMEN.

WEARY, weatherbeaten sailors, we invite you to that rest which the weary and heavy-laden may obtain in Jesus.

We long for your salvation; because we feel you to be our fellow-creatures, our fellow-immortals.

Because you are our shipmates in the great ship of this world, and are sailing with us to the shores of eternity. Because you have something within you which thinks and feels; and that something is an immortal soul: a soul worth infinitely more than all the merchandise which you ever assisted in conveying across the seas; a soul worth more than all the stars which twinkle above you, while keeping your evening watch on deck; a soul which will continue to live, and to be happy or miserable, when all those stars are quenched in everlasting night; a soul for whose salvation Jesus Christ shed his blood, and for the loss of which, the whole world, could you gain it, would be no compensation. This precious freight, these immortal souls, are embarked in frail vessels on the dangerous voyage of life; a voyage which will terminate either in the port of heaven, or in the gulf of perdition. To one or the other of these places you are all bound. In one or the other of them, you will all land at death. In which of them you shall land, will depend on the course you steer. When you speak a vessel; one of the first questions you ask her is, "Where are you bound?" Allow us to ask each of you the same question. Ho, there, creature of God, immortal spirit, voyager to eternity! whither art thou bound?

Heard we the answer aright? Was it, "I don't know?" Not know where you are bound! Heard you ever such an answer to this question before? Not know where you are bound! Alas, then, we fear you are bound to the Gulf of Perdition, and that you will be driven on the rocks of Despair; which, sooner or later,

bring up all who know not where they are bound, and who care not what course they steer. If we have taken our observation correctly, you are in a lee current which sets directly into the gulf, where you will find no bottom with a thousand fathom of line.

Not know where you are bound! Have you, then, no compass, chart, or quadrant on board; nor any pilot, who can carry you into the port of heaven? You will perhaps ask, who can tell us that there is any such port, or furnish us with a pilot acquainted with the way? These are fair questions, shipmates, and you shall have an answer; but allow us first to ask you a few questions. Should you see a fine ship, well built, handsomely rigged, and completely equipped for a voyage, could any man make you believe that she built herself, or that she was built by chance? Would you not feel as certain that she was the work of some builder, as if you had stood by and seen him shape every timber, and drive every bolt? And can you, then, believe that this great ship, the world, built itself, or that it was built by chance? Another question. Should you see a vessel go every year, for many years successively, to a distant port, and return at a set time, performing all her voyages with perfect regularity, and never going a cable's length out of her course, nor being a day out of her time, could you be made to believe that she had no commander, pilot, or helmsman on board? that she went and came of her own accord? or that she had nothing to steer her but the wind? Look, then, once more, at the great ship of the world. See how regularly she makes her annual voyage round the sun, without ever getting out of her course, or being a day out of her time. Should she gain or lose a single day in making this voyage, what would all your nautical tables be good for? Now, would she go and come with such perfect regularity and exactness of her own accord, or with no one to regulate her course? Who, then, can it be? But why need I ask? who can regulate all the motions of the world, except He that made the world? And, remember, shipmates, if God is here to regulate her course, he must be here to see how the crew behave. Once more. Would a wise owner put a crew on board a vessel, and send her to sea, bound on a long voyage, without a compass, chart, quadrant, or pilot, to be driven just where the winds and waves might carry her, till she foundered, or went to pieces on some rocky shore? And would the good, the all-wise God, then, who made the world, and placed us in it, act in such a manner? Certainly not. It would be insulting him to think so.

You may be certain, therefore, that he has provided a skilful pilot, and furnished us with everything necessary to assist us in shaping our course for the harbour of Heaven. A place so glorious that the sun is not fit to be a lamp in it. Could you drain

all the happiness of this world into a single cup, it would be nothing to one drop of the waters of life, which flow there like a river. For a commander and pilot, he has given us his own Son, Jesus Christ, the captain of salvation ; beyond all comparison the most skilful, kind, and careful commander that ever seaman sailed under. He can carry you, and he alone can carry you, safely into the port of Heaven. No soul ever found its way into that port without him. No soul which continued under his care, was ever lost.

We fear that too few of you are sailing under him. You may say, that you never shipped yourselves as his crew, and know not at what port you may find him. Listen to us, fellow-seamen : we can assure you he is even now about your ship, ready, if you will but submit to his discipline, to take the helm, and pilot you into the harbour of Heaven. It is true you have never seen him, but have you never heard a voice, when you were drawing near the iron-bound coast of sin, that told you there was no safe anchorage-ground there ? Have you not heard it, in tones far more piercing than that of the speaking-trumpet, when you have been in danger of sudden shipwreck, telling you to seek a better captain, and more skilful pilot, than the world, the flesh, or the devil ? We know that every soul bound on the voyage of life, has heard this voice ; and, though the crew may drown it by their carousings, yet it will sometimes be heard in the silence of the midnight-watch, and in the stormy hours of trouble and terror. This voice is from the pilot-captain for Heaven !—hearken to his directions, give close heed to his whispers, and you will find his voice grow louder, and clearer, and more and more frequent, until you will at last hear him direct the trimming of every sail, and the laying of every course on your voyage. He knows every rock, and shoal, and sand-bank in the whole world ; his knowledge is better than chart and compass ; he needs no log to measure your headway, nor barometer to warn him of the coming storm. If you turn to your bibles, fellow-seamen, you will find the history of the voyages of this great captain with the mariners of old. There you may read how he piloted his saints through every storm, and how triumphantly he brought them at last into the harbour of salvation. There you will see, that he has promised to be with all those who call upon him, unto the end of the world.

Ho there ! poor, careless, unconcerned seamen—you are in a sea of many hidden rocks, and subject to terrible storms ; and there is but one pilot who can preserve you from foundering, and perishing for ever. In the very latitude in which you are now sailing, is the Drunkard's Rock, or Rock of Intemperance. You must be careful to give this rock a good berth, for if you once get into the thick air which always hangs about it, you will be unable

to perceive the danger ; and, being drawn into the current which sets strongly against it, you will be almost sure to strike and go to pieces. There are a parcel of wretches cruising in these seas, who will tell you there is no danger. But take care how you believe them ; their only object is plunder. Not far off, and almost equally fatal to poor sailors, is the whirlpool of bad company. Indeed, those who get into this whirlpool, are almost sure to be wrecked upon Drunkard's Rock. All that goes to pieces on that rock, or is swallowed up in this whirlpool, is thrown into the Gulf of Perdition, which is full in sight. Those who have resigned the command of their ship to the heavenly captain, and are obedient to his voice, will be kept away from the many little eddies which draw unthinking mariners into this whirlpool. To you, self-commanded seamen, this whole sea is full of dangers. Shipwreck threatens you on every hand. It is time for you, if you wish to be saved, to make a signal of distress. The ever-present pilot is willing even now to steer you through the straits of repentance, which, when your vessel is put about, will be right ahead. These straits are very narrow, and the passage was never made by any ship which had not this pilot on board. It is subject to great storms and unpleasant weather ; but there is no other passage into the great Pacific ocean, sometimes called the safe sea, or sea of salvation, on the other side of which lies your port. As you obey the orders of your captain, you will pass the straits in safety, and find the Bay of Faith open before you. You will now see far a-head, like a white cloud in the horizon, the highlands of Hope, which lie hard by your port. These lands are so high, that when the air is clear, you will have them constantly in sight during the remainder of your voyage ; and, while they are to be seen, you may be sure of always finding good anchorage-ground, and of safely riding out every storm.

And now, shipmates, let me ask you one question more. Should a ship's crew, bound on a long and dangerous voyage, refuse to examine their chart, or use the quadrant and compass—keep no look-out, and pay no regard to the pilot's directions ; but spend their time in drinking and carousing ; have you any doubt but that they would be lost before their voyage was half over ? And when you heard that they were lost, would you not say—it is just as I expected ; but they have no one to blame except themselves ? Just so, shipmates, if you refuse obedience to the directions of Jesus Christ, the pilot-captain for Heaven, and make it your only object to get along as easy, careless, and merrily as you can, be assured that you will make shipwreck of your souls, and founder in that gulf which has no bottom. And, while you feel that you are lost, lost, lost for ever, you will also feel, that you have no one to blame for it but yourselves.

THE
ORIGIN AND OBJECT
OF
CIVIL GOVERNMENT,
ACCORDING TO THE VIEWS OF
THE
SOCIETY OF FRIENDS



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ORIGIN AND OBJECT OF CIVIL GOVERNMENT.

THE enlightening influence of active faith, even in the conduct of the affairs of this life, has long been acknowledged. Is it not in the general want of this, that we may discover the cause why, notwithstanding so many generations have passed since the subject has claimed the attention of mankind, and so many volumes have been written about it; the true origin and legitimate object of government, seem still to be very imperfectly understood by the majority of men and legislators? All the existing governments of Christendom are guilty of many absurdities, follies, and even deeds of wickedness, and some of the leading principles of the policy which controls them, are in direct contradiction to those of the Christian religion, and to the reasonable rights of men. But little progress in political knowledge appears to have been made since the days of Penn; and, indeed, if the frame of government established by him were to be taken as the standard of the times in which he lived, the movement, in practice at least, would seem to have been backward. We learn, however, that Penn was much in advance of his age, and that it was because a large proportion of the community which he founded, and upon which his government, under Divine Providence, depended for support, was greatly behind him in Christian knowledge and purity of purpose, that the noble political institutions to which he was instrumental in giving birth, were so soon violated, and in a great degree destroyed. A pure government can only be sustained by a pure people. This is a truth which mankind have continually forgotten. They have, in various ages, when the measures of government have become more oppressive than they were willing to bear, sought relief in violent remedies. Instead of going to the root of the evil, and attempting to destroy its grand though hidden and remote cause, which they might have found in their own moral deterioration, they have contented themselves with forcibly demolishing that which was but an effect of their own indirect agency—political oppression, the result of national corruption. The consequence has been a constant recurrence of the evil: for the bitter fountain will still continue to give forth bitter waters.

But such is the perversity of the human mind, when unenlightened by a higher influence than reason, that it resists the convictions which experience should force upon it, and ever seeks for the cure of the evils under which it suffers in some fallacious and insufficient expedient. History is filled with examples of this, and future times may witness yet more extraordinary fruits

of the same kind, should the propagators of certain modern theories be permitted to succeed in the general diffusion of their anarchical opinions. They have observed that one form of government after another, has failed in fulfilling the hopes of good men; that many unchristian practices and violations of the plain principles of justice and humanity, are not only sanctioned, but actively promoted by them, and have hence concluded most unreasonably and irreligiously too, that such abuses are inseparable from civil government, and that the only cure is in the extermination of every form of it.

And, strange to tell, on that continent, and in that very nation, where Penn so successfully carried into practice his enlightened views, the moral use, and the Divine authority of civil government are called in question. Some have even pretended to base these opinions on the acknowledged principles of the religious society of which that wise legislator was so eminent a member. What a perversion of the orderly doctrines of that society this is, would seem to be sufficiently obvious on the mere statement of the fact; but a very slight examination of their written testimonials on the subject, will suffice to settle the question as to what their sentiments really were, beyond dispute or cavil. And so just and consistent with the doctrines of the Gospel were their ideas of civil government, it may, perhaps, not be altogether useless at this time, to attempt in a brief and simple way to state them. They will be found to offer a wide contrast to the political theories now popular: and although the forms of government established in New Jersey and Pennsylvania by Friends, may not have been in all their details adapted to the present needs of society, their prominent features, springing from immutable principles of truth, the same in all countries and in every age, might be profitably studied by the busy spirits of our day; and happy would it be for our countrymen were they more generally understood and appreciated.

As it may not be thought a satisfactory vindication of the Society to exhibit only the views of Penn, or of those colonists who followed him, or of those who before him planted a political community in New Jersey; let us begin with the official declarations of the Society, and with those of some of its approved writers. We shall learn from these sources, that the position taken by the original Friends, was not merely that of a meek and resigned submission to government as an evil to be endured, as some of these wild speculators have ventured to assert was the case with them, and even with the apostles; but that it was a hearty approbation and support, so far as conscience permitted, of the authorities placed over them.

Probably, the idea that Friends were inimical to government, arose in part, formerly, as perhaps it may now, from the position they have ever maintained, that God alone is sovereign Lord of conscience, and that no earthly power can, of right, assume dominion over it. Yet when the requisitions of law have contravened the dictates of conscience, they have always held themselves bound to bear the penalty; though not without the privilege of remonstrance, and the use of all peaceable and Christian

methods to obtain relief. For want of appreciating the distinction they made between active and passive obedience; christian and unchristian resistance; their opponents sometimes suspected and charged them with hostility to civil magistracy. But more frequently they were accused of disloyalty to the ruling powers, arising from a supposed preference for other men or modes of government. The vindications which, from time to time, were drawn from them by such unjust and injurious imputations, furnish us with the materials for rebutting the repetition of them now.

It was with secret designs to substitute one form of government for another that they were most commonly accused, and it was to repel such charges, as well as to testify their allegiance, that they often addressed the supreme magistrate, either on a new accession to the throne, or on the occurrence of any event affecting its stability. In these addresses we find expressions exhibiting very distinctly the estimation in which they held civil government. Take, for example, some of early date recorded by Sewell and Gough. In that to Charles second, on the discovery of the Rye House plot, which had excited the renewed suspicions and persecutions of their opponents, they assert, that "God Almighty had taught and engaged them to acknowledge, and actually to obey magistracy as his ordinance;" in that to James second in 1686, asking for relief from oppression, they declare themselves "in Christian duty bound to pray for the King's welfare:" and in 1687, on that monarch's declaration for liberty of conscience, they express, in decided terms, their attachment to government, and profess, that it "would be their endeavour, (with God's help,) always to approve themselves the king's faithful and loving subjects," and they "pray God to bless the king, and that after a long and prosperous reign here, he may receive a better crown among the blessed."

They congratulated William third on the treaty of Ryswick, which confirmed his throne; and in their address on that occasion, avowed their belief, "that it is the Most High who ruleth in the kingdoms of men, and appointeth over them whomsoever He will;" and moreover, confessed it to be their "duty, gratefully to commemorate and acknowledge the favours 'of the government,' of which they had largely partaken."

In 1695, the representatives of the yearly meeting in England, when petitioning parliament for exemption from oaths, speak of "the just and good ends of law and government;" and in 1700, the yearly meeting, on the proclamation by the court of France of the pretender to the British throne, voluntarily offered to William third a profession of allegiance, wherein they acknowledge him to be "a Prince whom they believed God had promoted and principled for the good ends of government."

On the accession of Anne, they "sincerely declared that, with the assistance of the grace of God, they would always, according to their Christian duty, demonstrate their good affection, truth, and fidelity to the government." When the conspiracy of 1707, in favour of the pretender, was frustrated, they embraced that opportunity "to give the queen the renewed assurance of their hearty affection to the established government."

To conclude: during the government of George second, they freely renewed the same professions, and expressed emphatically, their desire "that those who were placed in authority might add vigour to the laws."

Such expressions as these, could have been adopted with sincerity, by no people who held civil government to be an evil, only to be tolerated because it could not be shaken off by means consistent with their religious profession. Friends had good reason to know that much iniquity was practised in the name of government and under the sanction of law, but they no more thought of therefore desiring the abolition of government and law, than they did of desiring the destruction of mankind, because mankind had in all ages been prone to evil.

Edward Burrough, a contemporary of Fox, and a minister highly respected in the society, when addressing Richard Cromwell, the "Protector of the Commonwealth," declares in express terms, that, "as for magistracy, it was ordained of God, to be a dread and terror and limit to evil doers, and to be a defence and praise to all that do well; to condemn the guilty, and to justify the guiltless; but that the exercise thereof was degenerated, and some that were in authority did subvert the good laws of God and men to a wrong end and use;" and he speaks of "how many of the Lord's servants do, and have suffered great injustice through the abuse of good government, and the degeneracy of magistracy from its perfect state, and place whereunto it was ordained of God in the beginning:" and in a book which he published in 1661, he goes on to say, that where any man's "heresy do extend further than only against God and his own soul, even to outward wrongs, or evils, or violence, or visible mischiefs committed to the injury of others, then he forbids not punishment to be inflicted upon the person and estate of such men."

But the deference paid by Friends to the authority of magistracy, is more fully exhibited in the remonstrance of Edward Pyot on behalf of himself, William Salt and George Fox, recorded in the journal of the latter, which was addressed "to John Glynne, Chief Justice of England," from the jail at Lancaster, where the above mentioned individuals were at that time, in the year 1656, imprisoned on account of their religious profession. He therein appeals to the law as "the one common guard or defence to property, liberty, and life:" as being established for the protection of those rights "so just and so equal," and which are of "the highest importance to the well-being of man." He demands of the Chief Justice, whether "they did not own authority and government oft times before the court;" and, says he, "didst thou not say in court, thou wast glad to hear so much from us of our owning magistracy." He tells him, that "pride, and fury, and passion, and rage, and reviling, and threatening are not the Lord's: these, and the principle out of which they spring, are for judgment, and must come under the sword of the magistrate of God;" and, he adds, "the law seeks not for causes whereby to make the innocent suffer; but helpeth him to right who suffers wrong, relieveth the oppressed, and searcheth out the matter, whether that of

which a man stands accused, be so, or no; seeking judgment, and hastening righteousness."

This remonstrance had the sanction of George Fox; but *he* expressed himself, in his own name, still more fully, on other occasions: as, for instance, in his address to Charles second, from Worcester prison, wherein he asserts that "that spirit which leads people from all manner of sin and evil, is one with the magistrate's power, and with the righteous law; for the law being added because of transgression, that spirit which leads out of transgression, must needs be one with that law which is against transgressors. So the spirit which leads out of transgression is the good spirit of Christ, and is one with the magistrates in the higher power, and owns it and them; but that spirit which leads into transgression, is the bad spirit, is against the law, against the magistrates, and makes them a great deal of troublesome work." So that, according to George Fox, one office of civil government is to promote the good work of the Holy Spirit. He avowed the same sentiments at Houlker Hall before Sir George Middleton, Justice Preston and others, one of whom accused him of being "against the laws of the land." He answered, "Nay; for I and my friends direct all people to the spirit of God in them, to mortify the deeds of the flesh; this brings them into well-doing, and from that which the magistrate's sword is against, which eases the magistrates, who are for the punishment of evil-doers; people being turned to the spirit of God, which brings them to mortify the deeds of the flesh from under the occasion for the magistrate's sword. This must needs be one with magistracy, and one with the law, which was added, because of transgression, and is for the praise of them that do well. In this we establish the law, are an ease to the magistrates, *and are not against, but stand for all good government.*"

Robert Barclay, in the fourteenth proposition of his Apology for the doctrines of Friends, announces their belief on this subject very distinctly, that it is not lawful for any whatsoever to undertake the government of conscience; nevertheless, "that no man, under the pretence of conscience, shall prejudice his neighbour in his life or estate, or do any thing destructive to, or inconsistent with, human society; in which case the law is for the transgressor, and justice is to be administered upon all, without respect of persons." And in his letter addressed to the Ambassadors of the Christian states at Nimeguen, in the year 1677, "to consult the peace of christendom," he makes a declaration which is exceedingly well adapted to our present purpose. He exhorts them not to be unwilling to hear one, that appeared among them for the interest of Christ his king and master, "not," said he, "as if thereby he denied the just authority of sovereign princes; or refused to acknowledge the subjection himself owes to his lawful prince and superior; or were any ways inclined to favour the dreams of such, as under the pretence of crying up King Jesus and the kingdom of Christ, either deny, or seek to overturn all civil government; nay, not at all: but I am one, who do reverence and honour magistrates, and acknowledge subjection due unto them by their respective people in all things just and lawful;

knowing that magistracy is an ordinance of God, and that magistrates are his ministers, who bear not the sword in vain." Barclay gave the most conclusive proof of the sincerity of his belief, by accepting the appointment of Governor for the colony of East Jersey, the duties of which office he exercised for two years by deputy.

That the Society of Friends were not averse to civil government, is evident, not only from the authorities already cited, but from the active part taken by many of its prominent and well esteemed members in the early settlement of New Jersey, nearly twenty years before the establishment of Penn's colony. Both East and West Jersey were under the control of Quaker proprietaries for a number of years; and their liberal political institutions have been a theme for the eulogy of historians; "there we lay a foundation," said the proprietaries of the latter colony, "for after ages to understand their liberty as men and Christians, that they may not be brought into bondage, but by their own consent: for we put the power in the people."

One of our most eloquent modern writers, who, while he has sadly mistaken some of the religious principles of our society, has done ample justice to its political influence, thus describes this community, associated upon principles, till then, practically, unknown to the administrators of government:—"The light of peace dawned upon west New Jersey; and in the autumn of 1681, Jennings, acting as governor for the proprietaries, convened the first legislative assembly of the representatives of the men who said *thee* and *thou* to all the world, and wore their hats in the presence of beggar or king. Their first measures established their rights by an act of fundamental legislation, and in the spirit of 'the concessions,' they framed their government on the basis of humanity. Neither faith, nor wealth, nor race, was respected. They met in the wilderness as men, and founded society on equal rights. The formation of this little government of a few hundred souls, that soon increased to thousands, is one of the most beautiful incidents in the history of the age. The people rejoiced under the reign of God, confident that he would beautify the meek with salvation. A loving correspondence began with Friends in England, and from the fathers of the sect, frequent messages were received. 'Friends that are gone to make plantations in America, keep the plantations in your hearts, that your own vines and lilies be not hurt. You that are governors and judges, eyes you should be to the blind, feet to the lame, and fathers to the poor; that you may gain the blessing of those who are ready to perish, and cause the widow's heart to sing with gladness. If you rejoice because your hand hath gotten much;—if you say to fine gold, thou art my confidence,—you will have denied the God that is above. The Lord is ruler among nations; he will crown his people with dominion.'

We will now proceed to notice, in a brief manner, the leading political principles of Penn, and his ideas of the object of civil government, and the method by which he made so happy an effort to realize them. William Penn was not a discoverer of new principles. He only endeavoured, under the influence of

religious benevolence, and the guidance of that Holy Spirit by which he acknowledged himself to be led, to reduce to practice those sacred precepts which had, by Divine revelation, long been made known to mankind, though the rulers of the nations had not heeded them, and worldly-minded politicians had only regarded them as pleasant, but impracticable, fancies. What was the pure and elevated influence under which Penn attempted this great and noble enterprise, may best be indicated by his own words. "Let the Lord guide me," said he, "by his wisdom, to honour his name, and serve his truth and people, that an example and a standard may be set up to the nations."—"God has given me an understanding of my duty, and an honest mind to do it uprightly."—"I shall not usurp the right of any, or oppress his person. God has furnished me with a better resolution, and has given me his grace to keep it."

Throughout the administration of the affairs of his colony, divested of all selfish and ambitious views, this was the high and holy Source to which he looked for wisdom to plan, and strength to persevere, and this was the secret of his unparalleled success. When the company of traders offered him a large sum of money and an annual revenue for a monopoly of the Indian traffic between the Delaware and Susquehanna, "which to the father of a family in straitened circumstances, was a great temptation," bound by his religion to equal laws, he rebuked the cupidity of monopoly. "I will not abuse the love of God," such was his decision; "nor act unworthy of his providence, by defiling what came to me clean." His was an example of civil government founded upon Christian principle; and a modern European writer, distinguished for the depth and extent of his researches into history, thus speaks of the success of his "Holy Experiment," as William Penn himself had termed it. "Of all the colonies that ever existed, none was established on so philanthropic a plan; none was more deeply impressed with the character of its founder; none displayed more, as it grew up, his principles of toleration, liberty, and peace, and none rose and flourished more rapidly than Pennsylvania. She was the last of the British colonies which was settled before the eighteenth century; but she soon exceeded most of her elder sisters in population, improvement, and general prosperity." His comprehensive design was, "not only to afford an asylum to his religious brethren against the persecutions with which they were still threatened, but also to establish a government adapted to his views and principles,"—"a civil society of men enjoying the highest possible degree of freedom and happiness; and to restore to them those lost rights and privileges with which God had originally blessed the human race." "I propose," said he, "that which is extraordinary—to leave myself and successors no power of doing mischief; that the will of one man may not hinder the good of a whole country." He trusted that a higher than human power would protect and guide the progress of his infant colony. "Our faith," he declared, "is for one another, that God will be our counsellor forever."

Yet Penn was an advocate for the "divine right" of secular power, and totally rejected the notion that civil society might be

maintained without its regulating influence; or that the divine law to which the heart of every man is required to bow, was intended to assume the office designed to be fulfilled by a judicious system of legislation. In the preamble to the "Frame of Government of the province of Pennsylvania," he asserts this right to be "settled," on Scripture authority "beyond exception, and that for two ends: first, to terrify evil-doers; secondly, to cherish those that do well; which gives government a life beyond corruption, and makes it as durable in the world, as good men should be, so that government seems to me a part of religion itself, a thing sacred in its institution and end. For, if it does not directly remove the cause, it crushes the effects of evil, and is as such, (though a lower, yet) an emanation of the same Divine Power, that is both author and object of pure religion," &c. "They weakly err, that think there is no other use of government, than correction, which is the coarsest part of it: daily experience tells us, that the care and regulation of many other affairs, more soft, and daily necessary, make up much the greatest part of government; and which must have followed the peopling of the world, had Adam never fell, and will continue among men on earth, under the highest attainments they may arrive at, by the coming of the blessed *second Adam*, the *Lord* from Heaven. Thus much," he says, "of government, as to its rise and end."

"For particular *frames* and *models*, it will become me to say little; and comparatively, I will say nothing. My reasons are:—

"*First*, that the age is too nice and difficult for it; there being nothing the wits of men are more busy and divided upon. It is true they seem to agree to the end, to wit, happiness; but in the means they differ as to divine, so to this human felicity; and the cause is much the same, not always want of light and knowledge, but want of using them rightly. Men side with their passions against their reason, and their sinister interests have so strong a bias upon their minds, that they lean to them against the good of the things they know.

"*Secondly*, I do not find a model in the world, that time, place, and some singular emergencies have not necessarily altered; nor is it easy to frame a civil government that shall serve all places alike.

"*Thirdly*, I know what is said by the several admirers of *monarchy*, *aristocracy* and *democracy*, which are the rule of one, a few, and many, and are the three common ideas of government, when men discourse on the subject. But I choose to solve the controversy with this small distinction, and it belongs to all three: any government is free to the people under it (whatever be the frame) where the laws rule, and the people are a party to those laws, and more than this is tyranny, oligarchy, or confusion.

"But, lastly: when all is said, there is hardly one frame of government in the world so ill designed by its first founders; that in good hands it would not do well enough; and story tells us, the best, in ill ones, can do nothing that is great or good; witness the *Jewish* and *Roman* states. Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. *Let men*

be good, and the government cannot be bad ; if it be ill, they will cure it. But, if men be bad, let the government be never so good, they will endeavour to warp and spoil it to their turn.

"I know some say, let us have good laws, and no matter for the men that execute them : but let them consider, that though good laws do well, good men do better : for good laws may want good men, and be abolished or evaded by ill men ; but good men will never want good laws, nor suffer ill ones. It is true, good laws have some awe upon ill ministers, but that is where they have not power to escape or abolish them, and the people are generally wise and good : but a loose and depraved people (which is to the question) love laws and an administration like themselves. That, therefore, which makes a good constitution, must keep it, viz., men of wisdom and virtue, qualities that, because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth ; for which after ages will owe more to the care and prudence of founders, and the successive magistracy, than to their parents for their private patrimonies."

"We have (with reverence to God, and good conscience to men) to the best of our skill, contrived and composed the *frame* and *laws* of this government, to the great end of all government, viz. : to support power in reverence with the people, and to secure the people from the abuse of power ; that they may be free by their just obedience, and the magistrates honourable, for their just administration ; for liberty without obedience is confusion, and obedience without liberty is slavery."

To recite the code of laws enacted by Penn and his fellow labourers, would be tedious and foreign to our purpose. The principles involved in some of them, new in legislation then, especially those relating to equal rights, have since, at least so far as white men are concerned, been pretty generally adopted in this country ; but others have been, and are greatly neglected or violated, to the serious detriment of good morals, the true welfare of the community, and to the great scandal of republican institutions. We will only notice a few of them.

First, with regard to electors, and candidates for election, it was provided, that "the elector that shall receive any reward or gift, in meat, drink, moneys, or otherwise, shall forfeit his right to elect ; and such person as shall, directly or indirectly, give, promise, or bestow, any such reward as aforesaid, to be elected, shall forfeit his election.

"That all officers in the service of the government, and all members of assembly, and all that have a right to elect such members, shall be such as profess faith in Jesus Christ, and *that are not convicted of ill-fame, or unsober and dishonest conversation*, and that are of twenty-one years of age, at least." Nevertheless, "all persons living in this province, who confess and acknowledge the one Almighty and eternal God, to be the Creator, upholder and ruler of the world ; and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall, in no ways, be molested or prejudiced for their religious persuasion, or practice, in matters of faith and worship.

"That, according to the good example of the primitive Chris-

tians, and the ease of creation, every first day of the week, called the Lord's day, people shall abstain from their common daily labour, *that they may the better dispose themselves to worship God according to their understandings.*

"That all children, within this province, of the age of twelve years, shall be taught some useful trade or skill, to the end none may be idle, but the poor may work to live, and the rich, if they become poor, may not want.

"That all prisons shall be work-houses.

"That *all* trials shall be by twelve men, and, as near as may be, peers or equals, and of the neighbourhood, and men without just exception.

"That as a careless and corrupt administration of justice draws the wrath of God upon magistrates, so the wildness and looseness of the people provoke the indignation of God against a country: therefore, that all such offences against God, as, swearing, cursing, lying, profane talking, drunkenness,"—"and other uncleanness, (not to be repeated,) all treasons, rudeness,"—"and other violences, to the persons and estates of the inhabitants within this province; all prizes, stage-plays, cards, dice, May games, gamesters, masques, revels, bull-baitings, cock-fightings, bear-baitings, and the like, which excite the people to rudeness, cruelty, looseness, and irreligion, shall be respectively discouraged, and severely punished, according to the appointment of the Governor and freemen in provincial council and general assembly."

But Penn did not content himself with guarding the rights and morals of his own people; the privileges of the feeble Indian were also carefully secured. In the conditions, or "concessions," as they were termed, agreed upon with the adventurers and purchasers in the province, it was provided, "That no man shall, by any ways or means, in word or deed, affront, or wrong any Indian, but he shall incur the same penalty of the law, as if he had committed it against his fellow planter."

"That all differences, between the planter and the natives, shall be ended by twelve men, that is, by six planters and six natives; so that we may live friendly together, as much as in us lieth, preventing all occasions of heart-burnings and mischief."

"That the Indians shall have liberty to do all things relating to improvement of their ground, and providing sustenance for their families, that any of the planters shall enjoy."

These pledges were confirmed to the natives by treaty, and faithfully fulfilled under the administration of the proprietary. "Beneath a large elm-tree at Shakamaxon, on the northern edge of Philadelphia, William Penn, surrounded by a few Friends in the habiliments of peace, met the numerous delegation of the Lenni Lenape tribes—not for the purchase of lands, but, confirming what Penn had written, and Markham covenanted; his sublime purpose was the recognition of the equal rights of humanity. Under the shelter of the forest, now leafless by the frosts of autumn, Penn proclaimed to the men of the Algonquin race, the same simple message of peace and love which George Fox had professed before Cromwell, and Mary Fisher had borne to the Grand Turk."

"We meet"—such were the words of William Penn—"on the broad pathway of faith and good-will; no advantage shall be taken on either side, but all shall be openness and love. I will not call you children; for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you, I will not compare to a chain; for that the rains might rust or the falling tree might break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and blood."

Such were the principles which lay at the foundation of the government of Penn. They were the result of his religious faith, which was, and continues to be, the faith of the Society of Friends; and is identical with that set forth in such plain and energetic language by the inspired writers of the New Testament; and how his colony was blessed under their influence, history attests in glowing terms.

In the autumn of 1683, "Philadelphia consisted of three or four little cottages; the conies were yet undisturbed in their hereditary burrows; the deer fearlessly bounded past glazed trees, unconscious of foreboded streets; the stranger that wandered from the river bank was lost in the thickets of the interminable forest; and, two years afterwards, the place contained about six hundred houses, and the school-master and the printing-press had begun their work. In three years from its foundation, Philadelphia gained more than New-York had done in half a century. This was the happiest season in the public life of William Penn. 'I must without vanity, say'—such was his honest exultation—'I have led the greatest colony into America that ever any man did upon a private credit, and the most prosperous beginnings that ever were in it, are to be found among us.'"

So much for the inspiring energy of Christianity applied to civil institutions. If the pretended political reformers of the present day would resort to that exhaustless fountain of healing and invigorating virtue, they would be more likely to bring back to us that reign of justice and mercy, and real prosperity, than by the wild and destructive measures they propose.

What saith the Scriptures? Let every soul be subject to the higher powers; for there is no power, but of God; the powers that be, are ordained of God; whosoever therefore resists the power, resists the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God; a revenger to execute wrath upon him that does evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well; for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

EXTRACTS

FROM

AN ADDRESS

TO THE

SOCIETY OF FRIENDS

BY THOMAS SHILLITOE.



PHILADELPHIA:

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ADDRESS

TO

THE SOCIETY OF FRIENDS.

DEAR FRIENDS: In the first place, let me put you in mind of the nature and importance of that religious profession, we, as a Society, are making among men ; which I believe would be found to be above that of every other society of professing Christians—to wit, the absolute necessity of our living, acting, and moving in all our civil as well as religious engagements, under the influence and government of the Spirit of Christ Jesus our Lord and Lawgiver ; that “ whether we eat or drink, or whatsoever we do, God the Father may in all things be glorified.”

This, my friends, is the chief corner-stone of our building, our fundamental principle ; therefore, let us consider how far the general tenour of our conduct corresponds therewith, how far we are each endeavouring earnestly to be found, in all things, conformable to the example and precepts of the great and holy Pattern of all Christian perfection, of Him who has trod the path of temptation and trial before us, but who rejected every snare of the enemy. If this should not be the case with us, is there not a danger of our becoming to others, who, from our exalted profession, may be looking to us for example and encouragement in the way to the heavenly Canaan, like the evil spies unto the children of Israel formerly ; or that our examples may prove as lets and hindrances to such, instead of helps to press through difficulties and discouragements towards the mark for the prize—which is, “ Ye shall be holy, for I, the Lord your God, am holy ;” “ Be ye perfect, even as your Father which is in heaven is perfect ?”

Let us remember, however, we may be at peace with ourselves by thus professing ; but not doing the very best in our power to attain this perfect stature of the Christian, we are but branding ourselves in the estimation of the more serious and thinking part of the community with the odious character of hypocrites ; neither do I believe that we escape at all times the like censure from the more unthinking and irreligious part. And let us remember, that the sad effects of thus dissembling

will not end here ; for if this conduct be persisted in, we must expect to incur the woe pronounced by our blessed Lord. "Woe unto you, Scribes and Pharisees, hypocrites ; for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering to go in." For if every one that nameth the name of Christ is to depart from iniquity, is it not obligatory on the part of such as make the high and holy profession we do, to endeavour to attain to such a state of purity of conduct and converse among men ?

I believe our first Friends were raised up as a people, to bear testimony to the sufficiency of that pure principle of light and life in all mankind, which would direct them in the way to the heavenly Canaan, and strengthen them to walk therein. They confirmed the truth of their testimony by the general tenour of their conduct, giving ample proof to by-standers, that, through submission to its holy appearance in their hearts, they were mercifully redeemed from the world and its spirit, not only from its pleasures, but also from its treasures, and were enabled to count all things appertaining to this life but as dross and as dung, so that they might win Christ. Hereby they became as an ensign to the nations, for the fame of them spread far and wide : they became instrumental in the Divine Hand to gather souls unto God, and had to proclaim the glad tidings of the church being added unto daily. But alas, my friends ! how is the gold become dim, and the most fine gold changed ! how is the love of God, and that humility and self-denial so manifest in them, now, by too many amongst us, turned into the love of other things, such as gold and silver, and a desire to make an appearance of greatness in the world.

Do not these things, my friends, loudly call upon us, as a religious body, making a high profession, to be willing, each one for himself, to enter timely into the closet of the heart, and seek for Divine help to shut to the door thereof against carnal reasoning, great natural acquirements, and love of the world, which there is cause to fear have overpowered the better judgment of many among us. Hereby, as we become willing to stand open to Divine conviction, we may be favoured each one to see in what manner, and how far, we may have contributed to this sorrowful declension, and timely amend our ways and our doings ; seeing we are yet mercifully followed, both immediately by the Great Head of the church, and instrumentally, with line upon line, precept upon precept. O, how applicable to His dealings, as respects our Society, is the language of the Most High, formerly uttered, "How shall I give

thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God and not man; the Holy One in the midst of thee: and I will not enter into the city." May we no longer be found walking unworthy of these His multiplied mercies, but be prevailed upon to return to the good old ways, that we also may be found in those paths of holiness of life and conversation, in which our forefathers walked, under sore travail of mind and great suffering of body, and waste of outward substance, through persecutions. Oh! let us no longer be found trampling, as it were, upon their testimony, by slighting the many great and precious privileges of this day of outward ease, we who are uninterruptedly eating the fruit of the vineyards and oliveyards we never planted, but which they were made instrumental to plant for us; thus making the way easy to us, as it now is, to assemble for the purpose of Divine worship, for transacting Society concerns, and for the support of our various religious testimonies.

How many among us are pursuing their worldly concerns, as if they counted gain godliness, and not, as must be the case with the true disciples and followers of Christ, godliness with contentment to be the greatest riches, proclaiming in the language of conduct, that all is fish that comes to their net, regarding neither quantity nor quality, so there be a prospect of a good profit attached to it. O, these professing worldlings, who say, they are Jews and are not, but whose fruits testify they are of the synagogue of satan, I have been persuaded, have been the greatest enemies to the spreading of our religious principles and the enlargement of our borders; those who maintain an uniform, consistent warfare against the Babylonish garment, but with all their might grasp at the wedge of gold, and aim at making a splendid appearance in their way of living. I believe no character is more odious in the estimation of those termed libertines, than these, especially where it is known they are taking an active part in Society concerns. For in neighbourhoods where meetings are held, it is pretty generally known by those out of the Society, who are what the world calls our pillars; though it cannot be doubted, that such must at times prove stumbling-blocks to honest inquirers after Zion, and be instrumental in turning the blind out of the right way of the Lord.

I believe I am safe in saying, I have not been wanting at times in endeavouring to cast a veil of charity over the con-

duct of some of my friends, who it is evident have in this way become satan's bond-slaves, and my heart is made sad on their account : I have an assurance, that whatsoever our temptations and besetments may be, if we are but in good earnest, willing to resist and overcome them, he that covets great trade, great riches, and to make a figure in the world, as well as he that takes strong drink, will experience a way, a sure and certain way, to be cast up in due time by the Lord, for his escape from this otherwise impassable gulf between him and an eternal resting-place with the righteous. For the self-same Divine principle of light and life, which our worthy forefathers believed in, followed, and were actuated by, is still with us, as the cloud by day and the pillar of fire by night, is still experienced by those who wait for it, and found by such as submit to its government, which is an all-regulating principle, subduing every inordinate affection and disposition.

How remarkably was this manifest in the members of our Society in the beginning ; until the enemy was permitted to try us with the bait, which has not failed to take with some of all classes in society—riches and worldly prosperity. In proportion as the mind has been let out, and desires increased after these, it has become indifferent as to consequences ; neither fearing the overcharge of quantity, nor properly regarding the quality of business. Happy had it been for many, had they willingly and timely yielded to those Divine intimations ; for I believe none ever turned aside from the path of safety totally ignorant thereof, but that in the beginning of their erring and straying, the witness for God followed them, and at times smote them : but if we disregard its invitations and secret monitions, it is then most just on the part of Almighty God, to leave us to the power and insinuations of satan ; the god of this world, who rules in the hearts of the children of disobedience. But even while thus promoting the cause of the evil one, such may continue to make a fair show in the flesh, as to a profession of religion, and be very tenacious respecting some externals, as were the Pharisees—things comparable to the mint, anise and cummin, and in which satan will not oppose them, so long as they rest therewith satisfied, and continue to rebel against the light, refusing to submit to the heart-cleansing operation of God's word and power, which only can effectually cleanse the inside of the cup and the platter.

Those who covet an evil covetousness, must expect to possess leanness of soul ; the sorrowful consequences of which will be unfruitfulness towards God, which although it may appear to be very slow in its gradations, yet such may rest

assured, that it will take place, whatever they may have known aforetime of an enlargement of heart towards him and his cause. Some among us, not satisfied when a kind Providence has so favoured them, as that there has been an ample supply from their present business for basket and store, to satisfy their thirst of more, have infringed upon the rights and privileges of others, adding one fresh business to another. How does such a mode of procedure comport with a people professing, as we do, to be dead to the world, and alive unto Him, whose apostle declared, "If any man love the world, the love of the Father is not in him?" From whence proceeds this conduct? Let the just witness tell us, my friends; and may it arouse us before it be too late! Let such no longer continue to say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain;" whereas they know not what shall be on the morrow: but let them be willing to yield to the restraining influence of God's word and power.

Consider from whence this determination proceeds, which many among us appear to have made; this willingness to sacrifice every thing that should be nearest and dearest to them, in order to add ten thousand to ten thousand, and twenty thousand to twenty thousand, and double and treble it again and again, if possible. Let these things speak for themselves: can they proceed from any other disposition than the love of the world? O, let such consider if the apostle's declaration be not true as to them, that the love of the Father is not in them. For many years I have esteemed it a reproach to such a Society of professing Christians as we are, when any of our members have been summoned from works to rewards, and have left behind them such large sums of money of their own accumulation. O what a cloud has it brought over their very best actions, however conspicuous they may have stood in society! O the sorrowful feelings I have been dipped into at times on the account of such!—language fails me to set them forth. It is painful for me thus to expose myself on this sorrowful subject, for such I have often experienced it to be; but I believe that, if my feeble efforts be accepted as a peace-offering, that which appears to be the whole counsel must be imparted.

Some have replied, when remonstrated with on these subjects, that they are at a loss to define the word "enough;" but this difficulty, I am of the mind, rests with themselves; in the first place, through an unwillingness to have their wants circumscribed by that power which is from above; and in the

next, for want of a sincere desire to have this word defined for them, by that wisdom which is as competent to direct in this as in any other important step of life. As it is a duty we owe to the body, to make suitable provision for its comfort and convenience, especially for old age, that we may rather be helpful to others than require their help: so likewise to put our children in the way to get their living by moderate industry, and provide for such of them as may not be in a capacity to help themselves: when a kind Providence has entrusted to us so much as may answer these purposes, if after this there remains a disposition to accumulate, then I believe we are violating that command of the Divine Master, "Lay not up for yourselves treasures upon earth," and we are giving full proof where our hearts are: not that I apprehend it would be better for all such who have thus attained, to quit their trades and occupations; because some may be more in the way of their duty in continuing to pursue them honourably; when, besides introducing deserving persons as their successors, they may be the means of helping those who are not able to help themselves, with which description of persons the world abounds, such as the widows and the fatherless, and the infirm, who frequently are obliged to labour under extreme pain and suffering; but there must be no adding to the "enough," lest that enough which has been mercifully dispensed, be taken away again.

I am now under the necessity of claiming your attention, my dear sisters, in order that you may do your part in facilitating the escape of your husbands and parents from the troubled waters and sunk rocks of commercial difficulty, which the keen eye of human policy is so often unable to discover; for with you generally rests the management of household affairs: it is also principally for the supply of these that the labouring oar is kept tugging. You must be willing mothers and children, to examine closely the mode and circumstances of your expenditure, with a mind made up to relieve, as far as in you lies, the head of the family, who may have both wind and tide to contend with. Search your houses, search your tables, search your garments; and where any expense can be spared without lessening your real comforts, seek for holy help to rid the vessel of it. I am well aware it will require holy help to take such steps; but this I am assured will not be wanting if sought after in a proper disposition of mind. And we shall find that those things which have been sacrificed, being calculated only to gratify the vain mind in ourselves and others, and pamper a depraved appetite, had not the effect

of adding real comfort to our hearts. Regard not the world's dread laugh, but set your intimates and neighbours this salutary example; show them the way to live well at little expense; an example I believe we are called upon in a peculiar manner to be holding up.

And, Friends, you that are of ability of body, learn to wait more upon yourselves, and bring your children to do the like: I find I am never better waited on, than when I wait upon myself. Teach your children industry and a well-regulated economy; I fear there is too much need in the present day to press this wholesome practice; for next to a truly pious example, you cannot bestow upon your children a better portion. This appears to have been much the case with our first Friends; and it had been better for many of our youth, had their parents trod more in the footsteps of these. Labour is a part of the penance enjoined by the fall, "By the sweat of thy brow shalt thou get thy bread." This sentence pronounced upon Adam descends to all his posterity. Suitable employment under the regulating influence of an all-wise Creator, is salutary both for mind and body, and qualifies us the better to feel for, and proportion labour, to those who may be placed under us. It may even prove a secondary means of keeping our nature under subjection, which we cannot be ignorant is corrupt, and requires much subduing; something to check its impetuosity, and bear rule in all our actions. There is yet another precious advantage results from bringing up children in habits of well-regulated industry and economy; little business will then be found sufficient to bring up a family respectably, when our wants are confined to real comforts and conveniencies, which Truth allows, as far as ever our circumstances will warrant them.

When we are content to move in this humble sphere, we are prepared the better to meet such reverses as may come upon us. Let none among us say in his heart, I am out of the reach of reverses, because none are out of the reach of them; for however variously our outward substance may be secured, all sublunary things are unstable as the waters; and various as may be our resources, every supply may be cut off; the Philistines may be permitted to stop up all the wells which we have dug for ourselves and our children. The Most High may permit his little army to enter into our vineyards and oliveyards, and strip us of all, without power on our part to prevent the devastation; for what the palmer-worm leaves, the canker-worm may eat; and what the canker-worm leaves, the caterpillar may so destroy that not the least vestige of our

once greenness and greatness may remain. This has been the case with many within my memory. The crafty have been so taken in their own craftiness, and the lofty so brought down from their seats, and the men of low degree exalted, that he who was the servant has become the master of his once master, and even his master's children have served his children. What has been may be again: for thus has the All-wise Disposer, to whom belong the cattle of a thousand hills and every visible thing, for nothing is mine or thine any longer than he sees meet we should possess it, evinced his sovereignty and power to humble his creature man; convincing him thus of the great uncertainty of all visible things. And may these turnings and overturnings which we hear of, and some more keenly feel the smart of, in commercial concerns and in families, prove the means of stimulating us to leave things that are behind, all of which are perishing, and press forward to those which are before, which are eternal.

I am afraid, my dear sisters, to close this subject without adding another hint, as essential to our being the better able to keep our family expenditure within its proper bounds; having myself experienced its salutary effects, when I had a numerous family around me. It is, to determine to purchase with ready money the various articles consumed for family use, and that we resolve to perform this, however mortifying it may prove, by depriving us of many things the natural disposition may crave in ourselves and children. I believe great advantage will be found to result from such a practice, both to parents and children, more particularly to such as at times feel themselves straitened, to carry on their business reputably. For when these difficulties are felt by an honest mind, it becomes obligatory on such, if they get through them, closely to inspect the manner of their expenditure, and this will afford an opportunity of timely checking any unnecessary expense that may have crept into the family. But when things for family consumption are mostly, if not all, had upon credit, this opens a wide door both for parents and children to greater indifference, both as respects expediency and cost, than Truth at all justifies; and the children of such parents are in danger of being brought up ignorant of the real use or value of property. When numbering my blessings, I esteem this as not one of the least that my heavenly Father has bestowed upon me, that he kept me in a little way of business, and a care to keep my family expenses within proper bounds, and taught me the lesson of contentment with little things; because now I am advanced in life, I am satisfied I escaped manifold perplex-

ities, which would have been at this time my attendants, had I sought after greater things as to this world. The purchasing goods for family consumption on credit, often proves a serious inconvenience to those on whom such are depending for their supplies, especially if they are not before-hand in the world; for it too frequently proves that such purchasers are not very ready to make payment in due time, and when this is the case, are they doing as they would be done by?

I want us more frequently to recur to that which we are making profession of, and as frequently compare our practice therewith, bringing all our deeds to that light, by which, in a future day, they will be judged; for I cannot refrain from expressing a jealousy, that too many amongst us are swerving into this dangerous track of the world. One of the diadems with which our first Friends were decked—one of the many jewels that shone in their character, and adorned their profession, was the care they manifested to have nothing but what they could well pay for; so that should reverses come, from the many perils they were in various ways liable to, none might be losers by them. This, in due time, with an uniform, consistent, upright conduct in other respects, procured for them that confidence in the minds of all ranks, and that respect which they so long maintained. I am not able to close this subject without entreating such, to whom these remarks may apply, not to set light by them. Look seriously at the subject, and make a stand, and hold up your testimony by example, against this baneful practice, for so I doubt not it has been to thousands, and the inlet to those embarrassments that have at last overtaken them. If we are willing to be found thus standing in our proper allotment, we may prove in a degree instrumental, in the Divine hand, to check that torrent of evil, which so sorrowfully pervades all classes: for the practice has overspread the nation of supporting an expensive manner of living upon credit, which, if not timely checked, there is reason to fear may contribute, amongst other evil practices, to work its ruin. We have stood high as a religious society in the esteem of others, for nearly a century and a half, in regard to honesty, integrity, and an exemplary conduct. Can we with truth say, we believe we have been rising higher in this respect, of later years? I fear this has not been the case; but that the many sorrowful failures, the multiplied instances of want of punctuality that have of late years occurred among us, with various departures in other respects from our well-known principles, have given a severe shock to that confidence in us, which once had place in the public mind.

The door has of late been set open much wider than was the experience of our first Friends, for the members of our Society to associate with those of other religious professions, in the management of the various institutions for benevolent purposes that are on foot. Let us be careful, that this does not lead us to assimilate ourselves to the world. The world hated our first Friends, because they maintained a faithful protest against its spirit, its maxims and manners; but in proportion as we put away from us the weapons of the Christian's warfare, and join in league with the world, a wider door of admittance into all companies and all societies will be opened to us. Thus we have, indeed, occasion to look well to our steppings and standing; remembering, that so far as we join ourselves to the world in any respect, we shall be condemned with the world. "If ye were of the world," said our blessed Lord to his immediate followers, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In order that we may not further forfeit the confidence of the public, but regain that which we may have lost, let me again repeat the caution, that by others' harms we may take warning; and by our future conduct give proof of our belief in this incontrovertible truth, that a man's life, or the true enjoyment of it, consisteth not in the abundance of the things which he possesseth. Let us learn that essential lesson of contentment with little things as to this world, remembering that He, whom we profess to take for our leader, declared respecting himself, although Lord of the whole world, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," so void was he of any earthly inheritance. It was the exhortation of the prophet to Baruch, the son of Neriah, "Seekest thou great things for thyself? seek them not; for behold I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey, in all places whither thou goest." Whilst then we are engaged to circulate more generally, among mankind at large, publications explanatory of our religious principles, and religious tracts, may we give proof, in the first place, of their happy effects upon our minds; for example will do more than precept,—actions will speak louder than words; so shall we each one become a preacher of righteousness, that cannot fail to reach to the pure witness in the minds of others.

Let us all retire to our tents; for if I am not mistaken, such are the signs of the times, that they loudly call upon us so to do, and there closely to keep. The Lord is this tent,

unto which the true Israel of God must flee to be safe; and as there is thus an abiding in him, who is the munition of rocks, should the potsherds of the earth begin to smite one against another, such will be preserved from smiting with them, in word or deed, and escape that danger which will more or less follow those who are found so meddling; and that perturbation of mind, that instability of confidence and want of support, under the various probations that may, in unerring wisdom, be permitted to overtake, which ever was and will be, the case of those who make flesh their arm.

And, Friends, let us not dare to meddle with political matters, but renewedly seek for holy help to starve that disposition so prevalent in us to be meddling therewith. Endeavour to keep that ear closed, which will be itching to hear the news of the day, and what is going forward in the political circles. I have found, that if we suffer our minds to be agitated with political matters, our dependence becomes diverted, by little and little, from the true centre and place of safety, where perfect peace is experienced, though the world and all around us may speak trouble. Such as have this dependence will know it to be a truth fulfilled in their own individual experience, that "They that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth for ever;" and that, "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

I must now conclude, with expressing the earnest solicitude I feel, that we may each of us be found willing to unite with that all-sufficient help, which, I believe, yet waits our acceptance; and suffer it so to operate in and upon us, that we may become a people wholly separated in heart and mind, love and affection, from everything that has a tendency to dim our brightness, to prevent us from being as lights in the world; and be clothed with those beautiful garments, which so adorned our worthy ancestors—humility, self-denial, and an entire dedication of heart to the work and service of our God; a disposition truly characteristic of the disciples of him, who declared, "My kingdom is not of this world:" and thus may the enemy no longer be permitted to rob and spoil us, but the language go forth respecting us, "Happy art thou, O Israel, who is like unto thee, O people; saved by the Lord."

THOMAS SHILLITOE.

Hitchin, 1st of Eleventh
month, 1820.

SALVATION

JESUS CHRIST.



PHILADELPHIA:

**PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
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NO. 53, NORTH FOURTH STREET.

SALVATION BY JESUS CHRIST.

SALVATION is freely offered to mankind by **JESUS CHRIST**; nevertheless, multitudes are found disregarding the offers of mercy, and carelessly living in sin, or even pursuing earnestly a sinful course; notwithstanding sin always brings a measure of its own punishment in this world, and will most certainly, if it be not forsaken, bring everlasting punishment in the next. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."* "The wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God."†

The Holy Scriptures assure us, that except mankind universally repent, they shall, without exception, perish. Let none, therefore, deceive themselves by imagining that, because they receive a portion of the punishment of sin in this world, they will escape the wrath of God in the next. When God pronounced grievous judgments upon the Israelites by the prophet Isaiah, because of their sins, he said, "For all this his anger is not turned away, but his hand is stretched out still."‡ This was because the people turned not to him that smote them, neither sought the Lord of Hosts.§ —None can escape the just judgments of God without repentance; and none who truly repent can willingly continue in the practice of sin. Sin becomes a grievous burden to the penitent; and if they through unwatchfulness at any time fall into it, they are deeply humbled before God under the sense of their transgression; and cannot rest till, through renewed repentance and faith in Christ, they know the Lord to lift them up,|| by again giving them the evidence within themselves of the forgiveness of their sin.

John the Baptist said to the multitude that came forth to be baptised of him, and thus made public profession of their belief in the doctrine of repentance,—“O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also, the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good

* Matth. xvi. 27.

† Psalm ix. 16, 17.

‡ Isaiah v. 25—ix. 12, 17, 21—x. 4.

§ Isaiah ix. 13.

|| James iv. 10.

fruit, is hewn down and cast into the fire.”* As none, therefore, in that day, might hope to be saved because they were the children of Abraham, unless they brought forth fruits meet for repentance, and thus did the works of Abraham; so in this day, none may hope to be saved because they call themselves Christians, unless they bring forth fruits worthy of repentance, and follow Christ.†

Let not any, therefore, who do not forsake their sins, deceive themselves by supposing that their sins are forgiven, even though they may have confessed them, and had absolution pronounced upon them; for God never gave to any man authority to pronounce absolution upon unrepented sin, but he complained of such as pretended to it, saying, “From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely; they have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace.” “Therefore, they shall fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord.”‡ Such are but “blind leaders of the blind,” who, Christ has said, “shall both fall into the ditch.”§

Some persons profess to deny the being of a God; but the unbelief of such does not make the faith of those who do believe void, or alter the fact of the existence of God; any more than a man shutting his eyes, and saying there was no such thing as the sun, would blot the sun out of the heavens. It would, indeed, prove the man to be a fool: and it is “the fool who has said in his heart, There is no God.”||

Others there are who assume that they are lost by an eternal decree, being predestinated to destruction, and that it is in vain for them to strive against sin. Thus, in their folly, these charge their destruction upon God, and madly persevere in the service of the devil. But the language of the Most High, to a people who turned to iniquity in former ages, was, “O Israel, thou hast destroyed thyself, but in Me is thy help.”¶ “Have I any pleasure at all that the wicked should die? saith the Lord; and not that he should turn from his ways and live?”** “The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.”†† Others, again, remain in a sinful course, who yet acknowledge that sin makes them unhappy, and that it is their duty to forsake it; but they say, it is useless for them to try to do better while they are surrounded by evil example, and by persons who

* Luke iii. 7—9. † Mark viii. 34. ‡ Jer. vi. 13, 15—viii. 10—12.
§ Matth. xv. 14. ¶ Psalms xiv. 1.—liii. 1. ** Hosea xiii. 9.
** Ezek. xviii. 23. †† II. Peter iii. 9.

scoff at every thing good. But these excuses for not forsaking iniquity, and for remaining the servants of Satan, are merely his temptations, by which he strives to keep people in his service, in order that their portion may be with him in that awful state of suffering which shall be the reward of the wicked in the world to come; and which is compared to a lake burning with fire and brimstone, where the worm dieth not, and the fire is not quenched.* These excuses will not avail in the day of judgment; for God is willing to give grace to all who seek it from him, sufficient to enable them to resist temptation. He “resisteth the proud, and giveth grace to the humble;”† and his “grace is sufficient” for those who trust in him.‡ The exhortation of Christ, who “endured such contradiction of sinners against himself”§ and who set us a righteous example, is, “Fear not them which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell:” and he likewise added, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.”||

There is no doubt that all, on serious reflection, desire peace to their immortal souls, both in this world and the next. Let them be wise, then, and seek it where it is to be found. It is not to be found in sin; for, “the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked.”¶ It is the same Almighty Being who ordained that the sun should rise in the east and set in the west, who has ordained that there shall be no peace to the wicked; and it would be just as rational to expect the course of nature to be changed in accommodation to man’s wishes, as to expect that peace can be attained while living in sin. Sin ever will bring trouble, and only trouble; for, “there is no peace, saith the Lord, unto the wicked!”** May all constantly bear this in remembrance, and that “all unrighteousness is sin.”††

“The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments.”‡‡ “By the fear of the Lord men depart from evil.” “The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.”§§ Those who fear the Lord regard his law, both as it is recorded in Holy Scrip-

* Rev. xx. 10—Mark ix. 48. † I Peter v. 5. ‡ II Cor. xii. 9.
 § Heb. xii. 3. || Matth. x. 28, 32, 33. ¶ Isaiah lvii. 20, 21.
 ** Isaiah xlviii. 22. †† I John v. 17. ‡‡ Psalms cxi. 10.
 §§ Prov. xvi. 6—xix. 23.

ture, and as it is revealed in their hearts, and obtain an inheritance in the new covenant of God; the covenant of life and of peace in Jesus Christ: for, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, [with all who turn unto the Lord]. I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people; and they shall teach no more, every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."*

This "Law of the Lord" is written in the hearts of mankind by the Holy Spirit, or "Holy Ghost, whom," said Christ, "the Father will send in my name; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."† "When he, the Spirit of truth, is come, he will guide you into all truth." "And when he is come, he will reprove [or convince] the world of sin, and of righteousness, and of judgment."‡ The operation of this Spirit on the mind of man is continually referred to in the Scriptures as essential to religion; and is described under a great variety of similitudes and terms, according to its diversified effects. The work of the Holy Spirit is ever to enlighten the mind, and to lead man in the paths of righteousness and peace. It is therefore called "Light." "All things that are reprov'd," says the Apostle Paul, "are made manifest by the Light: for whatsoever doth make manifest is Light. Wherefore, he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light."§

Now, all have, at times, known sin to be made manifest to them, so that they have been convinced in their own minds that some things they were tempted to commit were offensive in the sight of God. And when they have neglected this warning, and have committed the sin, though no man might know of its commission but themselves, they have felt an inward consciousness that it was known unto God; and a secret fear—a dread, has attended them, that their sin would "find them out,"|| if not in this world, at any rate in the next; and thus they have felt uneasy in their minds. All mankind may be boldly appealed to as having felt thus, at one season or other, though they may not hitherto have known what it was that thus secretly convinced them of sin; it may have been as

* Jer. xxxi. 31—34. Heb. viii. 8—12.

† John xiv. 26.

‡ John xvi. 8, 10, 13.

§ Ephes. v. 13, 14.

|| Numb. xxxii. 23.

a light shining in darkness and not comprehended : for, said the evangelist John, "The Light shineth in darkness, and the darkness comprehended it not." Let all know, however, that that which convinced them was the Light of the Holy Spirit, the Light which cometh by Jesus Christ. "In him was life, and the life was the Light of men." This is the "true Light, which lighteth every man that cometh into the world."*

The object for which this Light enlightens mankind, is clearly set forth by the Apostle Paul, in the passage already referred to,† and again in these striking expressions, "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face [or appearance] of Jesus Christ." And, "If our Gospel be hid," he adds, "it is hid to them that are lost : in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."‡ Precisely parallel to this testimony, is the spirit of the following declaration of Christ himself: "This is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil ; for every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd ; but he that doeth truth cometh to the Light, that his deeds may be made manifest that they are wrought in God."§

The Holy Spirit is also spoken of in the Scriptures as the "Grace of God." It is so called because this "unspeakable gift" is received through the mercy of God in Christ Jesus ; and for his sake, not for our own, "lest any man should boast." On the same unquestionable authority, it is likewise declared, that it was through faith in this grace that the saints of old were saved. "By grace are ye saved, through faith, and that not of yourselves ; it is the gift of God : not of works, lest any man should boast : for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."|| "The law was given by Moses, but grace and truth came by Jesus Christ."¶ The Psalmist addresses Christ in this prophetic language : "Thou hast ascended on high, thou hast led captivity captive ; thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them."**

Thus, "the grace of God is given by Jesus Christ ;"†† and this "Grace of God that bringeth salvation, hath appeared to

* John i. 5, 4, 9.

† Ephes. v. 13, 14.

‡ II Cor. iv. 3, 6.

§ John iii. 19, 21.

|| Ephes. ii. 8—10.

¶ John i. 17.

** Psalm lxxviii. 18.

†† I Cor. i. 4.

all men" (for all are thereby convinced of sin); "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."* It is only through the help of this grace, which is sufficient to enable a man to overcome all evil ("my grace is sufficient for thee," were the words of the Lord Jesus to Paul), that he can know Christ to be his Saviour. For his name was to "be called Jesus," because he should "save his people from their sins."† And "for this purpose the Son of God was manifested, that he might destroy the works of the devil."‡

Let none, therefore, remain in blindness, hating the Light; or continue at enmity with God by wicked works: but may all believe in Christ, who is the "Light of the world," "the way, the truth, and the life,"§ and come unto the revelation of his Grace, or good Spirit, manifested in the heart, as unto that by which, through faith therein, they must be saved, if ever they be saved at all. The words of our gracious Redeemer himself are: "I am come a Light into the world, that *whosoever* believeth on me *should not abide in darkness.*" "I am the Light of the world, *he that followeth me shall not walk in darkness, but shall have the Light of life.*" "I am come *that they might have life, and that they might have it more abundantly.*"||

It was to this "Light," or "Grace," or "manifestation of the Spirit, given to every man to profit withal,"¶ that Christ, by many other similitudes, directed the attention of mankind, thus rendering this important doctrine plain to all sincere enquirers after the truth. He compared it to "a grain of mustard seed, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."** For the seed of Divine Grace, though easily overlooked in its first appearances, when not resisted, but suffered to prevail in man's heart, not only regulates the affections and unruly passions of men, but brings "into captivity every thought to the obedience of Christ."††

It is also declared by the Saviour, to be "like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened;"‡‡ because, when suffered to work, it

* Titus ii. 11—14.

† Matth. i. 21.

‡ I John iii. 8.

§ John xiv. 6. || John xii. 46—viii. 12—x. 10.

¶ I Cor. xii. 7.

** Matth. xiii. 31, 32.

†† II Cor. x. 5.

‡‡ Matth. xiii. 33

gradually leavens the heart of man into its own pure and heavenly nature, until the whole becomes leavened or changed. This change is alluded to in Christ's conversation with Nicodemus, as being "born again" — "born from above," without which, it is declared, "a man cannot see the kingdom of God."* It is that "treasure hid in a field, which when a man hath found" — when he has once become convinced of its divine nature and origin, and the glorious end for which it appears in his heart, viz. : that through this medium God may "work in him both to will and to do of his good pleasure"† — "he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field;"‡ he prizes it as something exceedingly precious, as a pearl of great value, and willingly parts with every thing that may hinder his access to this inestimable treasure, or that may endanger its continuance in his heart: in other words, he renounces all his beloved lusts, and denies himself of every sinful gratification, that he "may win Christ."§

Where Christ's dominion is thus established in the heart, that sublime prophecy of Isaiah is fulfilled in the experience of the Christian: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end."|| This is that spiritual kingdom or government for the coming of which Christ taught his disciples to pray: "thy kingdom come, thy will be done in earth as it is in heaven;"¶ and of which he declared, "The kingdom of God cometh not with observation, neither shall they say, lo here! or lo there! for behold the kingdom of God is within you."** "The kingdom of God is not in word, but in power."†† It "is not meat and drink, but righteousness and peace and joy in the Holy Ghost."‡‡

The Grace of God which brings salvation, is, indeed, "the mystery which has been hid from ages and from generations, but now is made manifest to his saints [and all are called to be saints], to whom God will make known what is the riches of the glory of this mystery, which [says the Apostle Paul] is Christ in you, the hope of glory."§§ Those who rightly estimate this "unspeakable gift"||| will be solicitous to have their hearts made clean; for the heart in which Christ takes up his abode must be holy. "If a man love me," is the language of our blessed Redeemer, "he will keep my words, and my father

* John iii. 3.

† Phil. ii. 13.

‡ Matth. xiii. 44, 46.

§ Phil. iii. 8.

|| Isaiah ix. 6, 7.

¶ Matth. vi. 10.

** Luke xvii. 20, 21.

†† I Cor. iv. 20.

‡‡ Rom. xiv. 17.

§§ Col. i. 26, 27.

||| II Cor. ix. 15.

will love him, and we will come unto him, and make our abode with him.”* It is thus that the Christian becomes “the temple of the living God.” “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you: if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”† “For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”‡

So important is it that mankind should believe in the gift of Divine Grace, or Light of Christ, in order that they may be led thereby to repentance, and that the way of the Lord may be prepared in their hearts; that, when God was about to usher his beloved Son into the world, he sent his servant John the Baptist, to prepare the way before him;§ who “came for a witness, to bear witness of the Light, that all men through him might believe:”|| and “John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.”¶ Thus, ever since the Gospel began to be preached, those who have believed in the Light—who have had faith in the Grace of God—who have been led by the Spirit; have uniformly been enlightened thereby to perceive their fallen and sinful state, have attained unto true repentance, and been enabled to look upon Jesus, “the Lamb of God which taketh away the sin of the World,” so as to have peace with God through him; being strengthened, “to walk in the Spirit, not fulfilling the lust of the flesh; but glorifying God in their body and in their spirit, which are God’s.”**

May all strive to become of this happy number, who constitute “so great a cloud of witnesses.” to the efficacy of faith in the power of Divine Grace; that thus, “laying aside every weight, and the sin which doth so easily beset them, they may run with patience the race that is set before them, looking unto Jesus, the Author and Finisher of [all true] faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.”††

* John xiv. 23.

† I Cor. iii. 16, 17.

‡ II Cor. vi. 16—18.

§ Mark i. 2, 3.

|| John i. 6, 7.

¶ Acts xix. 4.

** John xii. 36. Ephes. ii. 8—10. Romans viii. 14. John i. 29.

Rom. v. 1. Gal. v. 16. I Cor. vi. 20.

†† Heb. xii. 1, 2.

“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world, but that the world through him might be saved.”* May all believe, therefore, in the mercy of God, which is freely offered to them in the Lord Jesus Christ: for, as “God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.”† “He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”‡

God is willing to forgive the sins of those who repent, for Christ’s sake, who died for them, “the just for the unjust, that he might bring us to God.”§ “Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and forgiveness of sins.”|| Christ said, “No man can come to me, except the Father which hath sent me draw him.”¶ Have not all been thus drawn? Have not all at times been convinced of sin, and have they not felt a secret something which raised in their minds desires after purity and holiness, and a state of acceptance in the divine sight? These convictions, then, were the drawings of the Father, by his Eternal Spirit, seeking to lead mankind unto the Son, that they might obtain eternal life through him.

We read in the Scriptures, that under the law of Moses, when a man had sinned, he was to take his sin-offering to the priest, to lay his hand upon its head, and to slay it; and the priest was to take of its blood, and to put it on the horns of the altar, and to pour out the rest at the bottom of the altar, and to burn its body upon the altar, to make an atonement for him, that his sin might be forgiven.** In taking his sin-offering to the priest, the sinner thus confessed that he had sinned: by laying his hand upon its head, he made himself, as it were, one with his sacrifice: in slaying it, pouring out its blood, and offering its body on the altar, he acknowledged the justice of God, in passing sentence of death on sin. Hereby the sinner offered the life of his sacrifice in the stead of his own life—its blood in the place of his own blood; for, “without shedding of blood is no remission.”††

This is a lively type or representation of the way of salvation under the Gospel. The Sinner is to confess his sins to

* John iii. 16, 17.

† Rom. viii. 32.

‡ Isaiah liii. 5, 6.

§ 1 Peter iii. 18.

|| Acts v. 31.

¶ John vi. 44.

** Lev. iv.

†† Heb. ix. 22.

God; to feel that the awful death which Christ, "who did no sin,"* suffered on the cross, was due to sin;† and that it is for his sake that forgiveness of sin is offered to those who repent:‡ for He is "the Lamb of God which taketh away the sin of the world."§ The conditions of acceptance are, "repentance towards God, and faith toward our Lord Jesus Christ."||

But he who truly repents and believes, or has faith in Christ, believes in the truth of all his sayings, and feels the necessity of obeying his precepts: he is baptised with the baptism of Christ, even with the Holy Ghost and with fire. "I indeed baptise you with water," said John the Baptist, "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable."¶ Christ, who is the "Power of God,"** like a "consuming fire,"†† is revealed in the hearts of true believers, cleansing them from every corruption, even as gold is purified by fire, "for the trial of their faith is much more precious than of gold that perisheth."‡‡ Such know from heartfelt experience, that "the baptism which now saveth is not the putting away the filth of the flesh [not any outward washing] but the answer of a good conscience towards God, by the resurrection of Jesus Christ;"§§ who cleanseth them from every defilement "by the spirit of judgment, and by the spirit of burning."||| And thus, "Zion is redeemed with judgment, and her converts with righteousness."¶¶

Those who thus believe and are baptised, whatever name they may bear as to religion among men, constitute that "one body"—"the Church," of which Christ is "the Head;"*** "all such are the children of God by faith in Christ Jesus."††† "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."††† "Through him they have access by one Spirit unto the Father: they are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed to-

* I Peter ii. 22. † II Cor. v. 21. ‡ Luke xxiv. 47. Ephes. iv. 32.

§ John i. 29. || Acts xx. 21.

¶ Luke iii. 16, 16.

** I Cor. i. 24.

†† Deut. iv. 24. Heb. xii. 29.

‡‡ I Pet. i. 7.

§§ I Pet. iii. 21.

||| Isaiah iv. 4.

¶¶ Isaiah l. 27.

*** Ephes. i. 22, 23. Colos. i. 18.

††† Gal. iii. 26.

††† I Cor. xii. 13.

gether groweth unto an holy temple in the Lord : in whom they also are builded together for an habitation of God through the Spirit.*

Our Heavenly Father is willing to give the Holy Spirit to those who sincerely ask it of him. "Ask," says Christ, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"† O, that all would believe, then, that God is willing to hear and to answer the prayers of them that desire to be made what he would have them to be, how weak and unworthy soever they may feel themselves? "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust."‡ And he will regard the prayer of the heart, for "He knoweth the secrets of the heart."§

Many persons have no private place, or closet, to retire into, to "pray to their Father who is in secret;" but all may pray in the closet of their own hearts, and the Lord will hearken to the sincere breathings that arise from thence, and will regard them as acceptable incense, though they be not expressed with the tongue. Let all, therefore, seek for ability to lift up their hearts unto him, whenever, and wherever, they may feel their necessities, whether it be by night or by day, in the house, or in the field. "Let them pray unto their Father which is in secret, and their Father which seeth in secret, shall reward them openly."|| And, "Let none be discouraged from staying their souls upon God, by any sense of their past delinquencies: for none are invited to pray in their own names, but in the worthy name of Jesus,"¶ who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."** Wherefore, all are invited to "come boldly to the Throne of Grace, that they may obtain mercy, and find grace to help in time of need."†† And they are encouraged to do so by the assurance that Christ was "in all points tempted like as we are, yet without sin;"‡‡ that there-

* Ephes. ii. 18—22.

† Luke xi. 9—13.

‡ Psalm ciii. 13, 14.

§ Psalm xlv. 21. I Sam. i. 13.

|| Matth. vi. 6.

¶ John xiv. 13, 14.—xv. 16.

** Heb. vii. 25.

†† Heb. iv. 16.

‡‡ Heb. iv. 15.

fore he "can have compassion on the ignorant, and on them that are out of the way;* and, "in that he himself hath suffered, being tempted, he is able to succour them that are tempted."† May all, therefore, be willing to seek reconciliation with God through him.‡

Some persons have but few of the outward means of religious instruction: but if such desire to learn righteousness, God is willing to teach them himself by the Holy Spirit, the Spirit of Truth, who "will guide them into all truth."

It is a profitable exercise to wait upon the Lord in stillness, to feel after his presence, with the attention turned to the state of the heart before him, remembering that he is ever with his children: for "God that made the world, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing; seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on the face of the earth: and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might *feel after him, and find him*, though he be not far from every one of us: for in him we live, and move, and have our being."§ And he has commanded us, saying: "Be still, and know that I am God."|| "Keep silence before me, O islands, and let the people renew their strength: let them come near, then let them speak; let us come near together to judgment."¶ "It is good for a man that he bear the yoke in his youth: he sitteth alone and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there may be hope."** God will make himself known to those who thus wait upon him; and will deliver them: for it was declared by the prophet Isaiah, in referring to the dispensation of the Gospel, that "it should be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."††

Those who have the Holy Scriptures ought frequently to read them: for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."‡‡ "They are they which testify of me," said Christ. As people give attention to his Light or Grace in their hearts, thus coming

* Heb. v. 2.

† Acts xvii. 24, 28

** Lament. iii. 27—29.

† Heb. ii. 18.

|| Psalm xlv. 10.

†† Isaiah xxv. 9.

‡ II Cor. v. 18—21.

¶ Isaiah xli. 1.

‡‡ II Tim. iii. 16, 17.

unto Christ that they may have life,* he will open their understandings, and enable them to understand these precious records aright; and such will know from happy experience, that "the Scriptures are able to make them wise unto salvation through faith which is in Christ Jesus."†

Persons who diligently read the sacred volume, and attend to the Light of Christ, to which it directs them, cannot continue in bondage to Satan. But many who profess to be Christians are under his grievous yoke, as is too clearly proved by their sinful practices; "for of whom a man is overcome, of the same is he brought in bondage;"‡ and by pride and avarice, cursing, swearing, and other profane language, fornication and uncleanness, oppression and over-reaching, fraud and theft, and numerous other sins, it is but too plain that many are "taken captive by the devil at his will;"§ and thus by their sins dishonour God, before whom they must shortly give account: for he "shall judge the secrets of men by Jesus Christ;"|| and "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."¶

Let none defer the work of repentance, under the delusive notion that they will repent when drawing near unto death: for "this night," it may be said unto any man, "thy soul shall be required of thee."** Many have gone on in sin, thinking they would repent before they died, who have either been cut off suddenly, or prior to death have been given up to hardness of heart, so as to be wholly indifferent about the state of their souls. These have, indeed, died, "as the fool dieth;"†† the end of the beasts that perish would have been infinitely preferable to theirs.‡‡ "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"§§ Some who, in anticipation of death, have appeared to be penitent, when unexpectedly to themselves their lives have been prolonged, have failed to bring forth fruits meet for repentance; and have relapsed into habitual sin. Hence it is to be inferred, that though possibly some of these might be cases of sincere repentance, yet the greater number deceived themselves, as well as others, who had hoped better things of them.

To defer, therefore, until the approach of death, to seek repentance and reconciliation with God, is but to make a league

* John v. 39, 40.

† II Tim. ii. 26.

** Luke xii. 20.

§§ Mark viii. 36, 37.

† II Tim. iii. 15.

|| Rom. ii. 16.

†† II Sam. iii. 33.

‡ II Peter ii. 19.

¶ II Cor. v. 10.

‡‡ Psalm xlix. 18, 20.

with the devil, to serve him as long as a man can, and thus to wrong his own soul. All ought to remember with awe the declaration of the Most High: "My Spirit shall not always strive with man, for that he also is flesh."* And the emphatic expostulation of the Apostle, "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath, against the day of wrath and revelation of the righteous judgment of God."† None know how short may be the day of the Lord's merciful visitation to their souls. They ought therefore to beware that they "do not frustrate the Grace of God;"‡ for if his grace be withdrawn, they may seek "a place of repentance" when too late.§ "To-day, therefore, to-day, if ye will hear his voice, harden not your hearts."||

Experience proves the truth of the declaration, that "Man is born to trouble as the sparks fly upwards."¶ Now, as nothing happens but under the Providence of God, without whose notice not a sparrow falls to the ground, all ought to consider the cause and end for which God suffers them to be afflicted. The cause often is, that men cast the fear of the Lord behind them. Intemperance, lewdness, gaming, pride, avarice, or disregard of the Divine Law in some other respect, too often paves the way for affliction. This consideration ought to humble every one before God. For, how often may it be said, "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God?" "Know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts."** And this conviction ought to make all watchful against the sins that "so easily beset them," and may already have brought much suffering upon them, lest continued indulgence should become the means of plunging them into the depths of degradation and misery.

A principal end for which affliction is dispensed to man, while in a state of probation, is to turn him to the Lord; who, though a God of judgment, in the midst of judgment remembereth mercy: hence, to the very people to whom the language quoted above was addressed, the following gracious invitation was at the same time extended: "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that

* Gen. vi. 3.

† Rom. ii. 4, 5.

‡ Gal. ii. 21.

§ Heb. xii. 17.

|| Heb. iii. 7, 15.

¶ Job. v. 7.

** Jer. ii. 17, 19.

thou hast transgressed against the Lord thy God." "Return, ye backsliding children, and I will heal your backslidings."*

It is a source of delight to the true Christian to see others walking in the fear of the Lord: these he is glad to recognise as brethren in Christ, whatever may be their nation or colour or station in life, and he cannot but heartily desire their encouragement in every good word and work; and that by the continued exercise of faith and patience, they may inherit the promises, and know the consolations of the Gospel to comfort them in all their tribulations.† But none can understand the joys of God's salvation until they taste of them in their own experience. "Eye hath not seen, nor ear heard, neither have entered into the heart of man [in an unregenerate state], the things which God hath prepared for them that love him: but," added the Apostle Paul, speaking of those who were turned unto the Lord Jesus, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."‡ There are no joys worthy to be compared to these, and all others must soon come to an end. "O taste, and see that the Lord is good. Blessed is the man that trusteth in him."§

Let such as are not yet turned unto Christ, be encouraged to seek an acquaintance with him. "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."||

And let all people "know assuredly that God hath made that same Jesus whom the Jews crucified, both Lord and Christ;" "neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved but "the name of Jesus Christ of Nazareth."¶

* Jer. iii. 12, 13, 22.

† II Cor. i. 4.

‡ I Cor. ii. 9, 10.

§ Psalm xxxiv. 8.

|| Isaiah lv. 6, 7.

¶ Acts ii. 35.—iv. 10—12.

THE END.

ON

THEATRICAL
AMUSEMENTS.



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ON THEATRICAL AMUSEMENTS.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Matt. vii. 18.

Wherefore by their fruits ye shall know them.—Matt. vii. 20.

It is very evident that a large proportion of our fellow-beings do not properly appreciate the diversified means of enjoyment with which a beneficent Creator has surrounded them. Even among professors of Christianity there are too many who, instead of deriving their recreation from innocent and profitable sources, look for it in scenes and places where such enjoyments as a Christian can relish never can be found. If such as are in the habit of frequenting theatres and other similar places of amusement would seriously consider the subject, they would soon discover that by so doing they not only mispend that precious time, the employment of which they must give an account in a future state, but openly countenance, and thereby encourage, the most degrading immoralities. The following observations on the nature and tendency of theatrical exhibitions will, we think, make this obvious. They are compiled from several authors, and are recommended to the serious attention of all who are in the habit of attending theatres.

It is the nature of theatrical amusements to create a desire for repetition: the thrilling excitement which they produce and sustain causes a disrelish for more sober recreation, and hence, when one has become accustomed to such amusements, he is dissatisfied with an evening spent out of the theatre. The variety of entertainment provided, and the puffs of the press which meet the eye at every corner and in almost every newspaper, tend to fix the habit of constant attendance. We are by these means invited and urged to occupy four hours of each day—one fourth part of our waking time—in mere amusement. We speak not now of the lessons of immorality which are learned, or the baleful associations which are formed. It is enough to condemn these amusements that they rob us, without compensation, of that time which constitutes our day of probation. Four hours of the day devoted to laughing at comic buffoonery, or in allowing the feelings and passions to be excited by mock tragedy!

Employ this time in useful reading, and it accumulates a treasure of knowledge to be the cheerer of solitude, the means of respectability and usefulness. Occupy these wasted hours in the family circle in cheerful converse and in united efforts to promote social felicity, and they would render home a spot verdant and beautiful, in the desert of the world. Occupy these hours in seeking out and relieving the sorrows of the poor, the sick, the homeless stranger, and in binding up the heart crushed under life's woes, and you light up many a gloomy dwelling

with renewed hope and peace;—you rekindle warmth on the cold hearth of the orphan, make the heart of the widow, sitting desolate and solitary, to sing for joy. Use these hours for retirement in the closet of your own hearts, the social meeting, or in rightly-directed efforts to promote in others religion and virtue, and, with the divine blessing, you may be made partakers of that peace which passeth all understanding, and which the world neither can give nor take away. With the possibility, the privilege, nay, the solemn duty, of using time for some of these noble purposes, who can afford to waste his hours amid the mockery of theatrical amusements? Remember it was the *unprofitable* servant who was cast into outer darkness.

To those who live in affluence, and know no other use for money but to pamper their appetites and riot in pleasure, it may seem a frail objection that these amusements occasion a waste of money;—but let it be remembered that those who have riches are stewards, and will be required to render an account of the use of their wealth. It not unfrequently happens, that children in poverty and starvation would be greatly benefited by the money which their parents have squandered in fashionable folly. But, admit that your means are so abundant that your own family in your estimation is placed almost beyond the possibility of want, just open your eyes to the condition of the suffering poor around you; view the afflictions of the widow and orphan, go and gaze upon the mother who attempts to save her children from the winter's blast by drawing them to her own chilled bosom; and then, in view of your final account, ask if you can squander your money upon the theatre without guilt.

Many young men rashly waste in amusements, the money which, rightly appropriated, would be the germ of future competence for age. And how often have many of them been tempted to rob their employers to obtain the necessary means to attend the theatre! The keeper of the house for juvenile offenders, in Boston, testified that of twenty young men, confined for crime, seventeen confessed that they were first tempted to steal by a desire to visit the theatre. Is it a small crime thus to poison society by corrupting the hearts of the young men in the germ of their manhood?—should amusements be patronised, so ensnaring, so useless, so expensive? Some estimate of the immense sums of money annually expended in theatrical amusements may be formed from a knowledge of the fact, that a single actress is said to have brought to the theatres where she has been employed, 60,000 dollars in fifteen weeks!—While many intelligent, amiable, and most worthy females, sunk from affluence to poverty, have plied the needle with aching heads and hearts until the midnight hour, for a pittance that barely procured daily bread for their children, 60,000 dollars, a sum sufficient to have gladdened the hearts of thousands such as these, have been lavished for the entertainment afforded by a strolling dancer!! But waste of time and waste of money, important and weighty reasons as they are against theatrical amusements, are by no means the only ones: the moral ten-

dency of theatres in all ages, and among all nations, has been eminently pernicious. The writings of ancient and modern moralists bear ample testimony to this.

Theatres furnish facilities for intemperance, and are therefore liable to all the objections, and give rise to all the evil consequences which result from grogshops: those dark altars on which have been sacrificed the hard earnings of so many honest men, and the peace of so many families. Indeed it would appear from the testimony of Justice Simmons, of the Police Court, Boston, that the grog-shop of theatres is surrounded by circumstances which sink it in the scale of moral pollution below almost any other. He says "that males and abandoned females have been in the habit of tippling at the bar, until the excitement of the liquor resulted in quarrels, broils, and fightings. Indecent and profane language has characterized the assembly." The same officer testifies, "that between the acts, and during the after-piece, there has usually been an accession to the third row (filled with abandoned females) of from fifty to a hundred who go from the boxes, and can return at pleasure — some of them men, but most of them boys or youngsters, such as merchants' and traders' clerks, gentlemen's sons who have no stated employment, students, &c." The intercourse of these is characterized by the grossest obscenity and vulgarity, and gives rise to scenes of riot and disorder disgraceful in the highest degree. From this it appears that provision is openly made for the presence and entertainment of the most abandoned of the human race. Indeed, we are credibly informed that, without their admission, it has been found that theatres in this country cannot be supported. But this is not all: in entering, in leaving, in looking over the audience, those who attend are furnished with examples which no pure mind can contemplate without a crimsoned cheek. From the testimony of those who are friends to the theatre, this is admitted to be universal in all the theatres.—What virtuous mind will not declare them to be as pernicious to public morality, as they are abominable in the sight of God!

Some may say, these scenes show to our children the world as it is—but is it safe to associate youth daily with corruption, to show them the world?

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen:
But seen too oft—familiar with her face,
We first endure, then pity, then embrace."

The theatre is immoral in its tendency, because of the false standard of character which it sets up and applauds. Our youth in public journals find constant commendations of theatre actors, and in the theatre they see these favourite performers welcomed with shouts of applause.

The love of praise is so universal, that where applause is lavishly poured out upon persons of loose moral principle, and of licentious lives—upon those who have conferred upon the community no substantial benefits, and whose lauded gifts ter

minate, perhaps, in the power of memory and mimicry, it becomes a premium for corruption. The inexperience of youth is fascinated by this specious allurements, and, being induced to imitate that which is so highly applauded, they are too often led on by little and little, until virtue and morality in their estimation are of small value.

And what is generally ridiculed in modern Comedy?—not intemperance, unkindness, libertinism, idleness, profligacy, fraud, and impiety. Simplicity is ridiculed under the imputation of ignorance of the world—honest labour is made contemptible by its association with blundering stupidity—religion is reviled under the caricature of cant or hypocrisy—gentleness and forbearance are made odious by association with a spirit mean and cowardly. The applauded hero of the modern drama is the rich, proud, chivalrous, revengeful, buckish dandy; the heroine, is the idle, romantic, and passionate belle. Who ever saw the character of the skilful and laborious mechanic, of the upright merchant, of the faithful teacher of our youth, of the honest labourer, represented with eclat on the stage? A writer, a hundred and fifty years ago, truly said, “that plays are almost always a representation of vicious passions; so that the greater part of the Christian virtues are incapable of being represented upon the stage. Silence, patience, moderation, temperance, wisdom, and contrition for guilt, are no virtues, the exhibition of which will *divert* the spectators.”

Hence, the stage, by establishing a false standard of character—by its inability to encourage men in the sober duties of life—by its indirect ridicule of these duties, and by commendation of passions at once violent and pernicious, has always been and always will be most immoral in its tendencies and results. Parents, would you lead your children, would you sanction their going, where they would see a character constantly applauded, the opposite of that which you wish them to exhibit in life?

The tendency of dramatic tragedy to harden the heart against sympathy with real suffering, is another great objection to such amusements. In real life, human sufferings are contemplated at periods relatively unfrequent, so that the heart has time to recover itself from one shock before it feels another. Great and sudden changes are rarely met with, hence, few individuals are daily wrought up to that excessive excitement in view of suffering which, in its action, finally benumbs the heart and chills the sympathies. In dramatic tragedy, all this is reversed; the characters selected occupy just that lofty station in life which makes a fall most appalling; one scene of suffering is made to follow another in rapid succession; the changes of an entire life in the history of kings and princes are condensed into a few hours. By this process, the passions are wrought up to excessive and thrilling excitement; this excitement, though coveted, is unnatural, and the heart striving against the sympathetic pain of its presence, and seeking natural repose, becomes more and more indurated, so that finally the tragedy, which once convulsed with sobs and tears, can be witnessed with-

out emotion! Habit makes suffering familiar, and strips it of power to excite sympathy: thus, by the common law of England, a butcher was not allowed to pronounce as a juror on the guilt of a man tried for life. This, while it acknowledged our principle, pushed it to a ridiculous extreme. Now, if the heart finally becomes hardened by habit so that it can view the astounding catastrophe of dramatic tragedy with little or no emotion, what must be its effect in steeling the sympathies against the ordinary miseries of life?

There may be a starving family in a neighbouring court, a sick and dying domestic in your own garret, or a poor relation reduced from affluence to beggary; but what are these to persons who are accustomed every night to see kings dethroned, imprisoned and murdered, princes wandering in beggary and starvation, nobles outlawed and put to death, mothers butchered in the presence of their children, and maidens betrayed and seeking revenge with a dagger or with poison? What are the little ills of life to one who lives amid scenes like these? And what are the ordinary conjugal, parental, and filial endearments of life, to one who daily witnesses love represented as justly the master-passion of the race, burning, uncontrollable, and rushing over religion and law to secure its object? What to such an one are the sincere, tranquil, and endearing affections of home and kindred?

Contemplate the impurity of most of the plays acted in the theatre: Dr. Witherspoon says, "where can plays be found that are free from impurity, either directly or by allusion and double meaning? It is amazing to think that women who pretend to decency or reputation, whose brightest ornament ought to be modesty, should continue to abet, by their presence, so much unchastity as is to be found in the theatre. How few plays are acted which a modest woman can see consistently with decency! No woman of reputation, much less of piety, who has been ten times in a play-house, dare repeat in company all she has heard there. With what consistency they return to the same school of lewdness, they themselves best know." In short, profane, infidel, and licentious sentiments are introduced under almost every form which would diminish disgust, and are recommended on the stage by the most captivating characters and actions.

We do not hesitate therefore to conclude that these passionate and fascinating exhibitions should be discouraged and avoided, because they occupy so much of our precious time as to prevent us from attending to necessary and important concerns, and also superinduce habits of indolence and dissipation. They injure the delicacy of our best feelings, and gradually weaken our abhorrence of criminal indulgences. The senses and imagination are so charmed with the elegance of the scenery, the richness of the dresses, the power of the music, the address of the performers, the gaiety and splendour of the whole surrounding scene, as to deprive the mind of sober reflection, and agitate it too much for receiving benefit from moral and rational instruction. They frequently break down the ramparts of our virtue,

and lay us open to the inroads and government of vice and folly. They chiefly address the inferior powers of our nature, our senses, imaginations, and passions; and regale them with such high-seasoned enjoyments as too often vitiate our moral sense, and not only indispose, but give us a disgust to every composition that is not so artificially wrought up; and especially to the Holy Scriptures, and those sober and religious studies and engagements, which form the great duties of life, and promote our happiness here and hereafter. Those who attend these places of diversion do neither look for or receive any serious impressions from them, but on the contrary often find their minds enervated and accompanied with a vain and romantic spirit. They abound with flattering pictures of the world, and captivating views of human life and happiness which are never realized; and hence, besides an evasion or indifference to the ordinary duties and affairs of mankind, they not unfrequently produce deep anxiety, disappointment, and discontent through time. If these are the usual consequences of dramatic entertainments, can we hesitate to acknowledge that they are of the highest moment, and that it is incumbent upon us not to expose our principles and virtue to the influence of temptations which are the more dangerous as they are highly pleasing, little suspected, and seldom opposed?

No sober and unprejudiced mind will hesitate to acknowledge that it is of the utmost consequence to preserve the principles and manners of the rising generation pure and untainted, to prevent them from being governed by their imagination and passions, and to encourage in them, modesty, humility, moderation, and a reverence for piety and virtue. But true religion can be only supported by constant care and watchfulness; and our preservation from evil depends on our avoiding temptation, and seeking daily for ability to pray for divine assistance against it.

Christianity teaches us to consider ourselves as strangers and pilgrims travelling towards a better country, and admonishes us not to love the world, nor to be conformed to its vain fashions, but to be transformed by the renewing of our minds, and to maintain a steady self-denial against the lust of the flesh, the lust of the eye, and the pride of life.

What advantage, we seriously inquire, can such amusements yield us that will compensate for the loss or hazard of interests so important? All the pleasures, and all the refinements, which their warmest votaries have ever found in them, are indeed a poor recompense for the corruption, extravagance, and misery, which they have too frequently sown the seeds of, and produced in human life.

It becomes us then as rational beings, as Christians who are called to renounce the vanities of this transient, precarious state, and who have a permanent and better world in view, to assert the dignity of our nature, and to act conformably to the importance of our destination. A few fleeting years will bring us all to the verge of an awful scene, where the vain diversions and pastimes which are now so highly prized, will appear in

their true light : a most lamentable abuse of that precious time and talent with which we have been entrusted for the great purpose of working out our souls' salvation. At that solemn period, the great business of religion, a pious and virtuous life dedicated to the love and service of God, will appear of inestimable value, and in the highest degree worthy of the concern and pursuit of reasonable beings. Happy will it be for us if we become wise in time, take up the cross to all ensnaring pleasures for the few remaining days of our lives, and steadily persevere, under the Divine aid, in fulfilling the various duties assigned us, and in making suitable returns to the Author of all good, for the unmerited blessings which he hath bountifully bestowed upon us. In these exalted employments we shall experience the noblest pleasures, and feel no want of empty and injurious entertainments to occupy our minds or to fill up our time. In the scenes and productions of nature, and in the useful works of art, in the faithful narratives of human life, and the descriptions of interesting objects ; in the endearments of social and domestic intercourse ; in acts of charity and benevolence, and in the pleasing reflections of an upright and self-approving mind, we shall perceive also abundant sources of innocent refreshment and true cheerfulness, as well as the means of enlarging our understandings and improving our hearts.

May those persons, therefore, who have doubts respecting the propriety of indulging themselves in theatrical amusements, and indeed may all who read these lines seriously consider the hazard of such indulgences, and give the subject that attention which its importance demands. May those especially who are convinced of their dangerous nature and tendency, reject with abhorrence the solicitations of appetite and pleasure, and the fallacious reasonings which are often adduced in their support. May we never be imposed on by the common but delusive sentiments that moral and religious improvement is to be acquired from such impure mixtures, and that the literary merit and knowledge of the human heart, which are displayed in some dramatic works, will atone for the fatal wounds which innocence, delicacy, and religion, too frequently suffer from those performances. But, being convinced that depraved nature will ever select what is most congenial to itself ; and that the pleasures derived from refined composition and the exhibitions of taste and elegance, may be purchased at too dear a rate, let us resolutely and uniformly oppose what we believe to be evil, however it may be arrayed ; and do our utmost to discourage, by our example and influence, those powerful and destructive engines of dissipation, profaneness, and corruption. In the language of the apostle, " Let us have no fellowship with the unfruitful works of darkness, but rather reprove them."

AN
ADDRESS

TO THOSE IN

HUMBLE LIFE.

"All things work together for good, to them that love God."—Rom. viii. 28.



PHILADELPHIA:

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AN ADDRESS

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MY DEAR BRETHERN AND SISTERS,

Whom we salute in that love which ought to unite the families of the whole earth, since we are all the children of one common Parent; all subject to the same feelings; all partakers of the mercies of God, and invited by our heavenly Father to become inhabitants of his kingdom of glory when we have done with the things of time, and death has closed our mortal eyes upon all that now surrounds us: we have often thought of you with desires that you may know where to seek support and comfort, in those difficulties and trials you frequently meet with. We have desired you may believe that the goodness of God, the gracious Lord of the universe, is not confined to any rank of men. Do not think he loves you less than others, because you often feel the want of the conveniences, and sometimes can scarcely procure the necessities of life. Every station has trials belonging to it, and they who abound in riches, and appear to be the happiest, are often feeling, in secret, griefs and anxieties to which you are strangers.—They do not always enjoy their possessions. Riches and power bring cares along with them, and expose to temptations which do not attack the poor. Some who are in high stations, and feel they are not happy, would be willing to exchange places with the poor, if they could know real peace; while the poor are thinking how truly they could enjoy life, could they procure the possessions of their wealthy neighbours. But the truth is, happiness is equally offered to all by that Almighty Being, who is the Father of the Universe. The advice which is given to us in the Bible is this: "Acquaint thyself with God and be at peace." This is the one sure means of comfort, whether for rich or poor. It is only for want of knowing God, that so many in the world are unhappy; for if they were willing to follow this counsel, they would know that he is graciously disposed to bless every one whom he hath created.

Perhaps some of you may be ready to say, "If God loves me, why do I feel so many pains, so much distress and anxiety?"

Our heavenly Father, like a good physician, intends that all the troubles of this life shall prove as good and wholesome medicines, to cure us of our faults, which are like a sickness of the soul ; and if we were but willing to learn the lessons he would teach, we should know that help is laid upon One who is mighty to save, and able to deliver to the uttermost all that come unto God by him. (Heb. vii. 25.)

Oh ! you who have many difficulties to encounter ; you who sometimes think there is nobody so unhappy as yourselves ! have you not always been more ready to think of your troubles than to remember the blessings and mercies you have received ? Try to find out what is the cause of your greatest affliction. There are no people so unhappy as those who are forgetful of God. If the hearts of people were more generally inclined to do what they know to be right, they would avoid the greatest miseries of life ; for religion would teach them to do justly, love mercy and walk humbly with their God. (Micah vi. 8.) It would make them industrious and sober, desirous to bring up their families in the love and fear of Almighty God, and thus remove the greatest of their real troubles. They would learn to ask for the blessing of God upon their honest labours, and surely he would give them every thing he saw needful for their souls and bodies. Religion would teach them to bless him if they were favoured with health and strength ; and if they were visited by sickness, enable them to bear it with patience, and then they would learn many useful lessons from such afflictions, and know what solid peace is given to them who patiently submit to their heavenly Father's will ; for the Apostle Paul says, "All things work together for good to them that love God," (Rom. viii. 28.) Those who have large families to provide for, have often many cares, but our heavenly Father encourages us to cast our cares upon him, for He careth for us. (1 Pet. v. 7.) Without his notice, not a sparrow falls to the ground.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) Know you not "the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich?" (2 Cor. viii. 9.) Rich in those treasures which are laid up for all his obedient followers, where neither moth nor rust doth corrupt, nor thieves break through and steal. The history of this gracious Saviour of the world, and the account of his wondrous acts of love towards poor perishing souls, with the doctrines he and his apostles taught, expressive of the nature of the Christian religion, are contained in that part of the Scripture of Truth called the New Testament ; which, dear friends, if you have any love for your highest and best interests, we do most earnestly recommend to your perusal. But if you would read it to profit, do so with your

hearts raised to God, beseeching him to enable you so to read that you may understand the sacred truths which it contains.

In one of the sermons our Lord Jesus Christ preached to the people, he told them to seek *first* the kingdom of God and his righteousness, assuring them that all things needful should be added. (Matt. ch. vi.) He directed them to consider the fowls of the air, and the lilies of the field, adding, "Wherefore, if God so clothe the grass of the field, &c. shall he not much more clothe you?" This then ought to convince us that the want of true religion is the cause of the miseries of which we complain. Religion will indeed prove as a sovereign balsam to sweeten every bitter cup, and strengthen us to pass with patience the days of our mortal course. It will discover to us many comforts in every situation, and we shall know that it is the true pearl of great price, more precious than silver or gold.

Perhaps some of you may be ready to say, "What have *I* to do with religion, *I* who am so much taken up with my family? I have scarcely time to take a little rest. They who have nothing to do, may indeed think of religion, but as for me, I am obliged to work like a slave to earn a little bread." You have a very wrong notion of religion, if you suppose none can attend to its dictates but they who have much leisure. Neither the wisdom of this world, nor much leisure, is absolutely necessary for the exercise of true religion. The more time we have, the more indeed we ought singly to devote to the service of our greatest and best friend, for such the Almighty is to us:—But religion consists in a state of heart which loves God above all things, and looks up to him as our Father, our Friend, the Teacher of man, who waits to be gracious, who invites us to learn of himself. Let us consider this, and we shall know, that in the midst of unavoidable business, we can lift up our thoughts to him, and he will accept the prayers of the heart: these will arise before him when our lips cannot utter a petition. But, alas! it is from a want of desiring to know God, that so many are strangers unto him, and to the state of their own hearts, and oh! what a pity it is, that any should miss of the happiness of knowing this great and good, this holy and glorious Being! for, "This," said the Saviour of mankind, "is life eternal, to *know* thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.)

What a comfort, what a consolation it is to know him as the God of Love! and such the Scriptures declare him to be. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." (1 John iv. 16.) This is the reason why he requires us to seek and serve, to honour and obey him. And oh! there is every reason to love him above all. He crowns our days with tender mercies, with abundant loving kindness; he is a kind and compassionate Father, the Fountain of Light, of Life, and Love.

You, who are mothers, hear the words of tender mercy with which he condescends to speak to all who have put their trust in him: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." (Isa. xlix. 15.) Such is the love and watchful care of our heavenly Father, of whom it is declared, "He shall feed his flock like a shepherd," (Isa. xl. 11.) "Behold, he that keepeth Israel, shall neither slumber nor sleep." (Ps. cxxi. 4.)

From the very beginning of time to the present day, he has made himself known to the world by unbounded, unmerited mercy, goodness and love, declaring that he afflicts not willingly, nor grieves the children of men; for like as a father pitieth his children, so the Lord pitieth them who fear him. And will you then live in forgetfulness of Him who never forgets you? Will you remain in bondage to sin and Satan, when you are called by the gospel of Jesus into the glorious liberty of the sons and daughters of God? Will you obey Satan, the enemy of your souls, rather than serve him in whom you live, and move, and have your being? Oh! think how great and holy He is, who is Lord of heaven and earth; before whom bright and glorious angels fall prostrate in adoration. Think how he created all things by the word of his power, and upholds them continually.

If he were to command the sun to depart from the heavens, it would vanish away; if he were to forbid the earth to bring forth fruit, we must perish from off it. And will you, who breathe his air, and partake of the benefits of his creation, will you complain you have had no proof of his love? Will you to whom he has given life for such glorious purposes, be so ungrateful as to forget him, your kind benefactor? Well might the psalmist say, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" (Ps. viii. 3, 4.) Above all, remember we have immortal souls dwelling in these bodies;—souls which are a spark of life, and must exist to all eternity.

The day will soon arrive when we shall feel that the chief business of this life, is to prepare for another and a better world. Then we shall find it signified little whether, in this life, we were rich or poor, learned or ignorant, as to this world's wisdom; but the only thing worth our attention will be, whether we have come to the saving knowledge of God in Christ Jesus our Lord. There never was, there never will be a person born into the world, to whom our Almighty Father is not willing to teach the nature of true religion: and if multitudes pass through life without knowing it, it is because they have rebelled against that inward conviction which would have led them to a knowledge of themselves, and awakened desires after an acquaintance with God. If then se

many may be said to be ignorant of their duty, the fault is their own; for if they have but a sincere desire of knowing what is right, that gracious Being, who knows our most secret thoughts, will lift up the light of his countenance on their souls. The Saviour himself assured his followers, that none, at last, would be able to plead ignorance as an excuse for the neglect of their duty. The apostle tells us, "The grace of God that bringeth salvation, hath appeared to *all* men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. ii. 11, 12.) Now, all who obey these *first* teachings, will find an increasing wish to be more and more taught of God; and, as they yield to this inward still small voice, which pleads with and admonishes them in the secret of their hearts, they will discover that they have been mercifully visited by His "Day-spring from on high." They will know what the apostle meant when he declared, "The word is nigh thee, even in thy mouth and in thy heart." (Rom. x. 8.) And what the blessed Redeemer meant by "The kingdom of God is within you." (Luke xvii. 21.)

It is indeed the privilege of the religion of Jesus Christ, (the Gospel dispensation under which we live) that there is no *necessity* for the teaching of men, in order to comprehend those truths which relate to the salvation of our souls. The prophet Jeremiah, who lived many hundred years before the appearance of our Saviour amongst men, was commanded by the Almighty to describe the Gospel-day in this manner: "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt. But this shall be the covenant that I will make,—saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. xxxi. 31—34.) If when you feel the secret checks of that Divine Teacher, who reproves you whenever you do wrong, you would yield to what he requires, you would feel the reward of peace in your hearts; a peace promised by the Saviour of the world to his obedient children—"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." (John xiv. 27.)

This will be putting the precepts of the Christian religion in practice. But though it is a great favour to read or hear the instructive truths contained in the Scriptures, yet this will be to no purpose if you do not *obey* as well as hear them. The apostle

Paul tells us, (2 Cor. iv. 6.) that "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The more we attend to the discoveries of this divine Light, the more we feel that our hearts have much need to be enlightened, and cleansed from evil. Then we shall learn that the soul stands in need of something to support and nourish it, as well as the body; and that, as the soul is spiritual, it must be maintained by spiritual food. We shall then hear and joyfully understand, what the holy Redeemer said formerly, when he declared, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." (John vi. 35.) And again, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the Light of Life." (John viii. 12.)

This then is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil. (John iii. 19.) The evil deeds of men make them prefer darkness to light. They are not desirous, in general, to accept of, and benefit by the remedy provided by the infinite love of God; they are not sufficiently concerned to walk while *they* have the light. It ever was, and ever will be the language of the gracious Redeemer, "Look unto me and be ye saved, all ye ends of the earth." (Isa. xlv. 22.)

"Come unto me all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) Do not deceive yourselves by thinking, since God is merciful, and Jesus Christ is willing to be the Saviour of all men, that you need not be anxious about your present conduct, or future state. This would be a dreadful error indeed. It is true that Jesus, the Redeemer of his people, has laid down his life for us, that we might depart from evil, and stand accepted in the divine sight; that we may be delivered from the bondage of sin and Satan, and brought into the glorious liberty of the sons and daughters of God; but if we would profit by these proofs of his love, we must accept of his salvation on the terms he offers it; we must be his true disciples by *forsaking* sin, and endeavouring to do the will of God on earth as it is done in heaven. Remember, we cannot enter the kingdom of everlasting rest, to join the celestial company of saints and angels, till we have learned to lament our past transgressions, and have suffered the blessed Saviour of the world to cleanse our hearts from evil, that they may be filled with the graces of his Holy Spirit. He has given us all a time for repentance; he has offered us the means of being saved in him, with an everlasting salvation; but, if we neglect these means, if we suffer this day of gracious visitation to pass away unimproved, dreadful indeed will be our state

Recollect you are *now in time*, to-morrow you may be in *eternity*! Work then while it is day: for the night cometh wherein no man can work. Our Lord Jesus himself declared to the Jews, "If ye believe not that I am he, and die in your sins, whither I go ye cannot come." (John viii. 21 — 24.)

Do not think that you are sufficiently prepared for eternity, if you attend a place of worship, and abstain from gross sins; for if you become acquainted with your own hearts, through that grace with which the Almighty mercifully visits the children of men, you will be humble under a sense of his goodness, and your own unworthiness; you will then become of the number of those whom he hath blessed, saying, "Blessed are they that mourn, for they shall be comforted; blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. v. 3, 4.)

And you dear young people, who may read these lines, remember your Creator in the days of your youth; remember that he sees all your actions, and knows all your thoughts; that without his blessing, you cannot really prosper; you could not be happy, even if you possessed all this world contains. It is only by knowing and serving the Lord that you can have peace; for, "There is no peace, saith my God, to the wicked." (Isa. lvii. 21.) Be encouraged, then, to look up to your heavenly Father as your best friend. He hath assured us, "They that seek wisdom early shall find her." (Prov. viii. 17.) "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened." (Matt. vii. 7.)

Our Lord received little children, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." At the same time he declared, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark x. 14, 15.) Be humble, then, be simple, be obedient to the teachings of Him, who will be as a Shepherd to the little ones of his flock. Do not continue in the practice of anything, which, when you have done it, brings uneasiness over your minds, but follow those things that make for your peace; this attention to *small* things is the way to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He that is faithful in the *little*, will be made ruler over more. To-day, then, Oh! to-day, if you will hear his voice, harden not your hearts; hear and obey, and your souls shall live!

THE END.

A BRIEF SKETCH
OF THE
LIFE AND RELIGIOUS LABOURS
OF
THOMAS SHILLITOE.



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LIFE AND RELIGIOUS LABOURS

OF

THOMAS SHILLITOE.

THE following sketch of the life and religious labours of that eminently devoted servant of the Most High, Thomas Shillitoe, is compiled from a journal prepared by himself.

He was of a delicate frame, and naturally remarkable for his nervous timidity. This was so much the case, that he has been known to faint upon being suddenly spoken to, and upon witnessing objects which awakened sorrowful associations in his mind. This peculiarity of his constitution should be borne in mind by those who read the account of the many perils by sea and land which he encountered in the prosecution of his religious visits. The merciful preservations he experienced, and the undaunted manner in which he was enabled to meet danger, exemplifies conspicuously the all-sufficiency of that Holy help, for which he so earnestly looked, and upon which he so uniformly relied. He testifies, near the close of his long and laborious life, that this Divine aid had never failed to be all-sufficient, when faithfully co-operated with, for every work and service the Lord was pleased to call him to perform. We are sensible this sketch will give but an imperfect idea of his dedication to the Lord's work. We hope, however, enough will be found in it to raise sincere desires in the minds of those who read it, that they may be enabled to follow him, as he followed Christ.

Thomas Shillitoe was born in Holborn, London, in the year 1754. His parents were members of the national church, and zealously engaged to bring up their children in the due observance of its religious rites and ceremonies. About the 12th year of his age, his father took charge of the Three Tuns public house, at Islington, in the suburbs of London. Being naturally of a volatile disposition, and early addicted to vanity, this change exposed Thomas to great temptations. Before this, he had been kept closely at home, and was seldom suffered to go into the company of other children, except at school. He was now, however, exposed to all kinds of company, in waiting on those who came to the house. He was also allowed to ramble over the village, unprotected, both by day and late in the evening, as it was his employment to carry out beer to the customers and gather in the pots again. The First day of the week being their most busy day, he was scarcely ever able to get to a place of religious worship. "This," he says, "by long-continued neglect, became a matter of the greatest

indifference to me, which had not been the case before my parents changed their abode. I can now recur to the satisfaction I at times experienced in going with my parents to what is called church ; but my exposed situation in my father's house, open to almost every vice, and the artifices of such evilly disposed persons as I had at times to do with, had nearly effected my ruin." His father was unacquainted with the business ; and, being of an easy disposition, he soon wasted his little property. He then left the public house, and retired with his family to apartments in Gray's Inn, to live on his salary as librarian of that institution. Thomas, at this period about 16 years of age, was placed as an apprentice to the grocery business, with an acquaintance of his father's, who had been an officer in the army. "There," he says, "my situation was not improved as respected good example, for my master was given to much liquor and company ; and his wife, from her manner of being brought up, was not a suitable mistress for me. These things, together with the examples of wickedness exhibited in the neighbourhood, rendered my new situation every way a dangerous one. But, though thus exposed, adorable Mercy met with me, and awakened in my mind a degree of religious thoughtfulness." The company of a serious young man, to whom he became attached, proved useful to him, and prevented him from going as great lengths in folly and dissipation as he might otherwise have done. Through the example of this acquaintance, there was again awakened in Thomas a desire to attend places of religious worship, when he could get an opportunity. This did not often occur, as in consequence of his master and mistress spending the First day from home in pleasure, he was left to take care of the house. His master's fondness for strong drink and company caused him so much to neglect his business, as to be compelled to give it up, and move to Portsmouth, where he opened a shop in the same line. Thomas's exposure to temptation was not lessened by his change of residence. He was, however, careful not to form improper acquaintances. A sober, religious young man became attached to him, and he states that their intimacy was a mutual benefit.

Feeling that in the situation in which he was placed, there was a danger of his being drawn aside from the path of virtue, and but little prospect of acquiring a competent knowledge of his business, he induced his parents to have his indentures cancelled. When this was effected, he returned to London, where he obtained a situation in the same line of business. Although from the character of the neighbourhood in which he was now located, he was still much exposed, yet the change was abundantly for the better. It was his custom to attend chapel with his master on First day mornings, but in the afternoon he resorted to such places as were noted for popular preachers. After a time, he became acquainted with a distant relative, with whom he attended the meetings of the

Society of Friends. His motive for changing was not a pure one,—his chief inducement being to meet his young relative in order to dine with him. This intimacy caused him to neglect the attendance of a place of worship the remaining part of the day. He says: "My new companion also took me to the most fashionable tea gardens, and other places of public resort, where we spent the afternoon, and, at times, the evening. This led the way to my giving greater latitude than ever to my natural inclination. Still I continued to attend Friends' meetings on First day morning more than twelve months, but spent the remainder of the day in pleasure. The retrospect did not produce those comfortable feelings which I had once known, when this day of the week was differently occupied; and I was again, in unmerited mercy, met with, and my attention arrested to consider the misery into which the road I had now chosen to travel would eventually lead me, if I continued to pursue it." The more faithfully he gave up to the impressions of duty, he now felt, to attend meetings both in the morning and afternoon, the more his desires increased after an acquaintance with the Almighty, and the knowledge of his ways. "Earnest were my prayers," he says, "that in this day of his powerful visitation, in mercy renewed to my soul, he would not leave me, nor suffer me to become a prey to my soul's adversary;—that his hand would not spare, nor his eye pity, until an entire willingness was brought about in me, to cast myself down at his holy footstool. As resignation was thus wrought in me, to yield to the purifying operation of the Holy Ghost and fire,—that the fan of God's word and power should effect the necessary separation between the precious and the vile, corresponding fruits were brought forth in me, and manifested by my outward conduct." His father showed great displeasure at his attending the meetings of Friends, and took opportunities to dissuade him therefrom—representing the society in as unfavourable and ridiculous a point of view as he knew how. These arguments made no impression upon the mind of Thomas; he however yielded to his father's request to accompany him the next First day to the chapel of Gray's Inn, to hear their chaplain. He says: "My conflict was such, during the whole time I was there, that I was ready to conclude my countenance indicated the state of my mind, and that all eyes were upon me." This was the last time he attended. He now believed that it would be right for him to use the plain language, and to refuse to conform to the vain compliments of the world. During the exercise of mind which he passed through on this account, he says, "I sank under discouragement, and, to avoid the cross I should have to take up if I continued where I was, left my situation with a view of procuring one in a Friend's family." No suitable place offering, he went to his father's residence, intending to stay there until he could find employment. His parents both continued much opposed to him, because he per-

sisted in attending the meetings of Friends; and at last his father told him, that he must quit his house by that day week, and go among those with whom he had joined in religious profession.

During this season of close trial, he was not deserted by Him, who cares for the very sparrows. A situation was procured for him by the day his father had designated, in a banking-house of a Friend, in Lombard street. Here he entertained a hope of being more secure, and out of the way of much temptation. "But, alas!" he says, "I soon found my mistake, and that no situation was safe without the daily, unremitting watch was maintained; for it was evident that very few of my new companions were acquainted with that inward work I so much longed after an increase of; many of them being as much given up to the world, and its delusive pleasures, as other professors of the Christian name. For want of keeping steadily on the watch, I had nearly made shipwreck of faith. But, oh the mercy of that God who sought me, snatched me again as a brand out of the burning, and opened mine ear to his counsel, pointing out to me the need of increasing circumspection."

About this time, his mind became exercised with a belief that if he continued faithful to Divine requiring, a gift in the ministry would be committed to his charge. He says: "Earnest were my secret cries, in meetings and out of meetings, for Divine preservation in this awful work; to be kept from running before I was sent, and of over-staying the right time when the command was clearly and distinctly heard, 'Go forth.'" About the 24th year of his age, he first appeared in the ministry. In relation to this act of dedication, he says: "O! the peace I was favoured to feel, and which continued for some time; but I found by experience, to my great sorrow, that Satan can transform himself into an angel of light; and when he cannot effect his evil purpose, by causing us to lag behind, he will then try us, by endeavouring to hurry us on before our good Guide."

Having to purchase lottery tickets for country correspondents, and attend to other matters which he felt a scruple against, he was brought under exercise, lest he should be involved in fresh difficulties in relation to procuring a living in a respectable manner. "But as I became willing," he says, "to seek and become subject to Divine direction, in a matter of such moment as the changing of my present situation, patiently waiting on this Divine counsellor, I clearly saw I must settle down to that manner of getting my livelihood which Truth pointed out to me. One First day, when it was my turn to keep house, my mind became deeply exercised with the subject of a change, accompanied with earnest prayer that the Lord would be pleased to direct me. In mercy he heard my cries, and answered my supplications; pointing out to me the business I was to pursue, as intelligibly to the ear of my

soul, as ever words were expressed to my outward ear—That I must be willing to learn the trade of a shoemaker. This unexpected intimation at first involved me in great distress of mind; first from my time of life (being about 22) to learn the trade, and then the little probability of being soon able to earn as much as would afford me necessaries. As my salary was small, and I was obliged to make a respectable appearance, I had not been able to save much money. After giving the subject due consideration, and calling to mind my frequent supplications to be rightly directed in this matter, at a suitable time I acquainted my employers with my apprehended duty in quitting their service." "My employers finding that I was firm in my intention, liberated me; and I entered into an agreement with a man in the borough, to instruct me in the working part of shoemaking, with measuring and cutting out; for which I was to give him more than half of my small earnings. Yet I trusted that if I kept close to my good Guide in my future steppings, he would so direct me, that time would evince to my friends that I had not been deceived in the step I had taken. The billows, at times, would rise very high, one after another; yet, to my humbling admiration, I had to acknowledge, to the praise of that Power which I believed had led me into this tribulated path, that they all passed over me. My little surplus of money wasted fast, and my earnings were very small, not allowing me, for the first twelve months, more than bread, cheese and water, and sometimes bread only, to keep clear of debt, which I carefully avoided." "Sitting constantly on the seat at work was hard for me, so that I might say, I worked hard and fared hard. My friends manifested a fear my health would suffer; but I soon became reconciled to the change in my diet, as did also my constitution."

After being with his employer eighteen months, he acquired such a knowledge of the business, as warranted his commencing on his own account; which he did, with a capital of a few shillings. After he had been settled a few months in business for himself, his health declined so much that the doctors advised him to leave London. This, although a fresh trial of his faith, he did, and moved to Tottenham. "After a few months," he says, "my health improved, and my prospects began to brighten; but above all other favours, I esteemed the evidence I was favoured with, that this was my right place of settlement." His business prospered; and believing it would be to his advantage "every way" to enter into the marriage state, he besought the Lord to guide him by his counsel in taking this momentous step. He says: "I thought I had good ground to believe he was pleased to grant my request, and point out to me one who was to be my companion in life." He was married to Mary Pace, in the year 1778.

In the year 1790, he believed it was required of him to leave his family and outward concerns, to travel in the work of the ministry. As the visit, if entered upon, would require him to

on absent from home a considerable length of time, and he had no one to leave in charge of his business, he was much tried, and at first disposed to put it aside. He says: "I found the enemy began to be very busy, endeavouring to take advantage of me, and to sap the foundation of my confidence in the never-failing arm of Divine Power."—"I was one day tempted to come to the conclusion, that let the consequences be what they might, I must give up all prospects of ever moving in this engagement; but He who knew the sincerity of my heart, did not leave me in this season of extremity, to become a prey to the adversary of souls, but in his unmerited mercy had compassion on me. One day, when I was standing cutting out work for my men, my mind being under the weight of the concern, these discouragements again presented themselves, if possible with double force; but in adorable Mercy, I was so brought under the influence of Divine help, as I had not often, if ever before, known. And as I became willing to yield to it, the power of the mighty God of Jacob was mercifully manifest, subduing the influence and power of the adversary; holding out for my acceptance this encouraging promise, which was addressed to my inward hearing, in a language as intelligible as ever I heard words spoken to my natural ear,—'I will be more than bolts and bars to thy outward habitation,—more than a master to thy servants, for I can restrain their wandering minds,—more than a husband to thy wife, and a parent to thy infant children.' At this, the knife I was using fell out of my hands; and I no longer dared to hesitate, after such a confirmation." In a short time after this, he informed his friends of his religious concern, and got their consent to visit the families of the members of his own religious Society in Norwich, which he accomplished to the satisfaction of those visited, as well as himself. Upon returning to his residence, he found his outward concerns in as good order as if he had taken the management of them the whole time. He remarks: "After such demonstrations of the superintending care of the Most High, what must be the sad consequences of unfaithfulness to Divine requirings, should it in a future day mark my footsteps!"

In the year 1793, he apprehended it to be his duty to pay a religious visit to George the Third: this interview proved satisfactory to Thomas, and that which he communicated appeared to be well received. The king stood in a solid manner during its delivery, and was so affected the tears trickled down his cheeks.

The cares of a young family pressed heavily upon him; but notwithstanding this, he was frequently absent from home. He was accustomed to travel in a very simple way, generally on foot, and was very careful not to occasion needless expense to himself, or his friends. In order to set himself at liberty for these services, he often made great exertions in his business before leaving home.

In 1805, he became impressed with a belief that it was his duty to relinquish business, in order that he might be more at liberty to attend to his religious duties. "The language which my Divine Master renewedly proclaimed in the ear of my soul," he says, "was, 'gather up thy wares into thine house, for I have need of the residue of thy days,' accompanied with an assurance, that although there was, as some would consider, but little meal in the barrel, and little oil in the cruse of temporal property, not having realized more than a bare *hundred* pounds a year, and all my five children to settle in the world; yet, if I was faithful in giving up to this, and every future requiring of my great Creator, the meal and oil should not waste." This requiring pressed with increasing weight upon him; and, after deliberate consideration, he relinquished his business, which at the time was a very good one. Soon after this, he paid a visit to the Island of Guernsey; and, although unacquainted with the language of the inhabitants, yet, through an interpreter, he was enabled to proclaim the glad tidings of the gospel, in that love which embraces all without distinction of name.

In 1806, his faith was closely tested, from an apprehension that it was required of him to make a further sacrifice of part of his property, in order to free his mind more effectually from worldly incumbrance. The enemy of all good magnified the difficulties of making such a sacrifice, and powerful were the pleadings of the creaturely part against complying with this duty. But the Lord whom he served, seeing the integrity of his heart, did not forsake him until a willingness was wrought in him cheerfully to yield. From this period until near the time of his decease, he seems to have been engaged almost continually in travelling in the work of the ministry; and however humiliating the nature of the engagement, he was faithful and persevering in attending to it. The greater the cross to his natural inclination, the greater was his fear lest self-love, or the desire of ease to the flesh, should cause him to shrink from the performance of what he believed to be the will of God.

His mind was frequently affected with sorrow, on account of the abuse of the first day of the week, and the great prevalence of vice and irreligion among the people generally;—and he often felt himself called upon to address the rulers and those in power, on these and other subjects. In one of these addresses, written in 1808, he says: "Many of you are instrumental in inflicting the punishment which the law allows to crimes. 'And who art thou,—O man, that art saying to another, Thou shalt not steal!' for if thou art covetous, living in adultery, wantonly wasting the good things of God, openly and profanely swearing and taking the name of the Lord in vain, art thou not equally guilty before Him? If thou thinkest otherwise, thou mayest be deceiving thyself, but God cannot be deceived: He is not like poor frail man. How can

laws, if they are ever so well framed, prosper in the things they are designed for, except they are enforced by example on the part of those who give them forth, and are entrusted with their execution? Oh, that I had words to enforce these things, equal to the concern that I feel! from a firm belief, that they would do more for us as a nation, and more effectually secure us from the calamities which other nations of late years have been witnesses of, than all your contrivances for defending the nation, all your exertions used to increase the number of watch-towers, or any other means of defence. And I am firmly persuaded, that every one who is preserved in the faith of one God over all, who is good unto all, will at all times feel in himself the force of this sacred truth, that except the Lord keep the city, the watchman waketh but in vain."

In his religious visits among those of his own Society, he was often made instrumental in healing differences, and restoring love among those who had long been widely separated. In opportunities of this kind, the hearts of some have been so broken and tendered, that tears were abundantly shed; and that which produced hatred and evil surmisings, was brought into subjection, and sincere evidences of concession and submission were apparent. It pleased his Divine Master to lay upon this dedicated servant, the duty of visiting the most depraved and abandoned of the human family: he was also led to warn and plead with those, who were either encouraging or conniving at the evil practices of such. It was of no consequence to him how great,—how exalted in their own estimation, or how highly revered by others the individuals might be, if he believed himself called upon to plead with them on these or other accounts, he did not flinch from the service.

In his travels, particularly in Ireland, he beheld with sorrow the great number of places at which ardent spirits were sold, and the large number of persons who frequented them. He also observed the degrading and brutalising effects, which the use of this pernicious article produced upon the lower classes of that country. The apathy manifested by the Priests in reference to this fruitful source of vice and immorality, he found was great. The estimation in which they were held, and the implicit manner in which they were obeyed, gave them the power, if they had chosen to exercise it, of materially checking a practice, which, while it was totally subversive of any thing like true religion, destroyed the physical and mental powers, and ultimately landed its victims in squalid wretchedness and poverty. He had not been long a witness of the misery which the drinking-houses were producing, before he felt constrained to give up to visit their keepers, and plead with them and their visitors against their evil doings; notwithstanding the anticipation, which was at times realized, that he should meet with insult and abuse.

The first visit of this kind was in the town of Waterford, in company with Elizabeth Ridgway, a friend who had a similar

concern. "Our service," he says, "was not confined to the keepers of the houses, but frequently extended to the company sitting in them to drink; who mostly heard quietly what we had to offer, and at our parting behaved respectfully." "Yet we met with a few instances of refusing to receive our visit; and some of the remarks that were made were very humiliating, as well as the crowd of people that sometimes followed us from house to house: but by endeavouring to keep near our Holy Helper, we were enabled to rise above all that otherwise would have been hard to bear. The visit in the city closed under a humbling hope that, as ability had been afforded, we had delivered the whole counsel we were entrusted with; having to contend with dark spirits, settled down in gross superstition, but yet so far wrought upon by Divine Power, that the words given us to utter appeared generally to find a door of entrance. We felt abundant cause to acknowledge that the Lord, our Divine Master, had dealt bountifully with us." They next proceeded to the suburbs; and, having finished there, he says: "It felt to me as though the bitterness of death was not past, believing I must submit to make a visit to the people in the market, on 7th day." This engagement was made additionally trying from the fact, that the market-women had, during the other visit, cursed them for crying down whiskey. But this circumstance, however humbling, did not deter him; he ascended the steps of a house near the market, and was soon surrounded by sellers and buyers, "whose quiet and solid attention," he says, "was very remarkable." "Feeling ourselves," he adds, "clear of any further service in this way, we returned home, with hearts truly contrited, under a fresh sense that all things are possible with God, who, in mercy, condescends to confirm this truth in the experience of such as are willing to be guided and led about by him."

A short time after finishing this trying service, he felt it to be his duty to visit the drinking-houses at Carrick on Suir, and Ross, in company with the same female friend. On entering the town of Carrick, they became the subjects of much remark,—Friends being but little known there. They generally found both houses and hearts open to receive them, and what they had to communicate. They were followed from house to house by crowds of people. Thomas says: "Although the houses would be so filled, that there did not appear to be room for another to squeeze in, yet quietness soon prevailed, and was in a remarkable manner preserved, especially whilst we were engaged in delivering our message. Truly, we may say, this was the Lord's doing; and that we were able to come at any quiet in ourselves, is marvellous in our eyes. By our endeavouring to keep in the patience, and to have our minds clothed with that love which would have all gathered, taking quietly such insults as were offered, and any opposition that was made to what we had to communicate,

the veil of prejudice would generally give way; love would beget love, make way for free and open communication, and for the opportunities closing satisfactorily; as some of the people would themselves acknowledge." "Sometimes, on entering a house, we found persons in a state of intoxication; their companions, aware of our errand, boasted they would have liquor, calling out for large quantities; but on our appearing not to notice them, but to take our seats quietly amongst them, others would take pains to keep them still, and, in time, all has been hushed into silence, as much so as I have known in our own meetings." On leaving one of the houses, they observed a young woman standing as if she had been listening to what had been said; and who, on being asked where she resided, gladly conducted them to her mother's house, who was a widow. A young man followed, who had been with them at one of the sittings. "We had," he says, "a religious opportunity with them at our parting; and my companion had a favoured time in supplication, which crowned this day's work. O, may my language ever be, when recurring to these few days' labour of love, 'Return unto thy rest, O my soul, for thy merciful Lord has indeed done great and mighty things for thee.'" After the conclusion of these visits, he continued to labour for some time among those of his own Society in Ireland; and about the middle of the year returned home.

In 1810, he again felt it his duty to visit Ireland. Soon after arriving there, he engaged in visiting the drinking-houses at Clonmel, and its neighbourhood; and afterwards those of several other towns. A few extracts from the account of these visits, will furnish some idea of their trying character, as well as the marvellous manner in which he was helped to perform them. In speaking of the visit at Clonmel, he says: "My companion used often to say, it seemed as if the Good Master went into the houses before us to prepare the way, in which sentiment I could heartily unite. Such were the feelings of solemnity we met with on entering the houses, and when sitting with the keepers of them and their customers, that at times it seemed much like paying a family visit among friends. At Callen," he says, "the crowd of people that gathered around us was very interrupting, and they behaved in an uncivilized manner; yet my mind was preserved quiet, feeling the necessity of letting them see that my dependence was placed on the Supreme All-powerful Preserver of the universe. I cannot doubt but that amidst all the consternation the town was in, that which was communicated in some places would be as bread cast upon the waters, found many days hence." In some of the towns, whose inhabitants were principally Roman Catholics, bigotry and superstition prevailed to a very great extent, and the priests had endeavoured to prejudice the people against them. Many told them that they were bound by their father confessor not to hear any one but him, which they were determined to abide by. After conclud-

ing visits to the drinking-houses, it was his practice to visit either the magistrates, or the bishops and priests; and sometimes he did not feel clear until he had faithfully spoken to all.

The following account of one of these interviews, which were sometimes with difficulty procured, will furnish an idea of the plain and uncompromising manner in which he spoke what he believed was required of him. "On our arrival at the house, we were ordered up stairs, where the bishop received us with great civility, ushered us into a room, brought me a chair, placing it opposite to a sofa, on which he took his seat. My companions taking seats also, we dropped into silence, which I broke by saying, a visit had been paid to the drinking-houses in Kilkenny, which I supposed he had been acquainted with: to which he replied, 'Well.' I observed, that in performing this visit my fears, and the various reports I had heard, were fully confirmed; that the laity profess to believe the clergy have full power to forgive their sins; adding, the people may be so deceived as to believe the priest has this power, but that I did not believe it possible the clergy could believe it themselves; and therefore as their superior, to whom the people were taught to look up for counsel, I desired he would look to the Almighty for help, and as he valued his own precious soul, as ability was afforded him, endeavour to turn the minds of the people from man unto God and Christ Jesus, who only can forgive sins: otherwise he would incur a load of condemnation too heavy for him to bear in the great day of account, when the deceiver and deceived would be all one in the sight of God, whether actively or passively deceiving the people. That at times when considering the subject, it was my belief that if the Almighty had one vial of wrath more powerful than another, it would be poured out upon those who thus deceived the people. Here I closed for the present: he manifested great confusion, shutting his eyes, as not being able to look me in the face. A pause ensued; and after a while he requested leave to say something; to which I replied, he had heard me without interruption, and I was willing to hear him in like manner. He began by saying, it was very indecorous and unchristian in me to come to his house, a stranger to him and from another land, and address him in such manner; charging him, who was a man of so much experience in the church of God, with being a deceiver; saying, surely I must be mistaken. I told him it was in love to his soul, and under an apprehension of religious duty. He called upon me to produce my authority for my mission;—I told him my authority was in my own breast. He said, conversion was a great work, and he was not to be converted all at once. I queried with him—'Are not the people thus deceived? do they not believe the clergy have power to forgive their sins? art thou endeavouring to undeceive them, for the clergy cannot be so deceived as to believe this power is vested in them?' exhorting him to be willing to co-operate with that Divine

Help which, if rightly sought after by him, would be extended; whereby ability would be received to undeceive the people; again reminding him, that the deceiver and deceived were all one in the sight of God; and that it continued my firm belief, if the Almighty had one vial of his wrath more powerful than another, it would be poured out on those who thus deceived the people, whether actively or passively engaged therein. He said he believed I meant well, and that he commended my principles, but he could not say he thanked me for my visit. I expected at times he would have turned me out of the room. We rose from our seats to take our leave, when the bishop clasped my hand, and holding it, paused, saying, I believe I may say, I feel thankful for it; doubtless meaning the visit; requesting us to take some refreshments, he kindly conducted us to the stairs again, and we parted, never more to meet on this side of eternity."

In 1811, he was again more extensively engaged in visiting the drinking-houses in some of those cities in Ireland, which had been omitted on former occasions. In these, as at other times, he was concerned, not only to set before them the evil consequences of taking strong drink, but also to point out to them the sure way of life and salvation; with the absolute need there was of ceasing from all dependence upon man, and depending singly and simply on the Lord alone for salvation. Many insults and reproaches were offered to him; but having evidence in his own mind, that he was fulfilling a duty laid upon him by his Divine Master, he was enabled through his help to triumph over them all. He had frequently the satisfaction to believe, that the opportunities were signally owned, great solemnity and seriousness being obviously produced in the minds often of the most abandoned they met with.

A description of one of the six hundred visits they paid to the drinking-houses in the city of Dublin, will convey an idea of the humiliating character of the service, and show the manner he was favoured to warn and exhort those he met with in those sinks of dissipation. He says: "We proceeded to Barrack street. The first house we entered made a deplorable appearance. It was very early in the morning, yet we found, on descending the steps into the drinking-room, which much resembled a cellar, the window-frames and glass broken, and several young women, without shoes, stockings or caps, dancing to the fiddle. We made towards the room set apart for the keepers of the house, where we met with the mistress. Requesting, if she had a husband, to have his company, he soon made his appearance. I endeavoured to lay before them what arose, although I found it difficult to get fully relieved. The fiddle, and at times the screaming of the dancers, was a great interruption. The man remained quiet for a short time, and then left us, the woman appearing to have the management of the house. What I had to say brought her to tears. On inquiry, I found she had children; I therefore requested

her seriously to consider what would be her conclusion respecting the conduct of any person who should harbour her children, and suffer them to go on in such wicked practices as she was now encouraging the young girls in under her roof, who might be without parents or friends to take charge of them; saying, I did not wish for a hasty reply. She confessed she should think they acted a cruel part. I therefore entreated her to attend to that Divine Monitor in her own breast, which she confessed she at times witnessed to be near, which would clearly make known to her the necessity to rid her house of such company as she now harboured; which would be one way whereby she might hope for the Divine blessing on honest endeavours for the support of herself and family; otherwise she must look for a blast following them every way. She continued tender, and at our parting, in a feeling manner expressed her desire, that what had been communicated might be profitably remembered by her. After receiving her warm expressions of gratitude, we proceeded to leave the house; but on reaching the step of the entrance, my attention was again arrested, and I found I must be willing to return into the apartment where the dancing was going forward, and quietly submit to any insults that might be the result of my being found in the way of my duty. On my companion being informed hereof, he appeared tried as well as myself; but I found it would not bring peace to our minds to hesitate. We therefore turned back, which the woman of the house observing, came and stood by us, I supposed to prevent any rude behaviour that might be offered. I requested the man who had the fiddle to cease playing and take his seat, which he complied with; and those who were dancing to do the like, which each one yielded to. The scene exhibited in different parts of this large room, if it were possible fully to describe, would produce a picture of as great human depravity and misery, as well can be conceived. On a bench near us lay young girls, overcome with their night's revelling and drunkenness, past being roused by any thing that occurred round them; others, from the same causes, reclining on the tables, barely able to raise their heads and open their eyes, and altogether incapable of comprehending what was going forward. Companies of men and women, in boxes, were in other parts of the room drinking. Strength was received to utter what was given me; and after I had been some time engaged in addressing this band of human misery, I think I shall not, whilst favoured with my mental powers, wholly lose sight of the distress and horror portrayed in the countenances of those young women who had ceased their dancing. Feeling my mind relieved, and about to depart, such of the company who were equal to it arose from their seats, acknowledging their gratitude for the labour that had been extended, and their desire that what had been said might not be lost upon them, and that a blessing might attend us. My back was to-

wards the door, and not hearing a footstep of those who came in while we were engaged, when we turned to go out I was surprised at the addition made to our company. My companion remarked, it appeared as if something brought an awe over their minds on entering, and they quietly took their seats, and when the seats were full, others sat on the ground."

At the conclusion of these labours, he felt it required of him to visit the mayor, sheriff, and police magistrates, as well as the Roman Catholic and Protestant bishops. The communication with the Roman Catholic bishop, was principally of a nature tending to rouse him to consider the great load of responsibility that rested on him, in consequence of the implicit dependence which the people placed on the clergy. He laid before him the sorrowful account they will have to give in a future day, who are building up the people in this reliance on themselves, instead of turning their attention to Christ within, the hope of glory: and especially where they themselves are not found walking in the footsteps of the flock of Christ's companions, and using their influence and authority to suppress every appearance of evil amongst those over whom they take such an important charge.

In the neighbourhood of Kingswood, England, there had existed, for nearly 50 years, an organized company of desperate characters, who lived by plundering, robbing, horse stealing, and other evil practices. They were so great a terror to the neighbourhood, that it was considered dangerous to travel on the roads they infested, especially at night. Our friend in 1812, believed it required of him to unite with a female minister in paying a religious visit to these persons, who were called "The Gang;" as well as the families of the miners and colliers of that section of the country. In the prosecution of this trying service, they were often obliged to travel at night. Dangerous as this was esteemed by others, they were mercifully raised above apprehensions of danger through faith in the protecting care of Him, who, they believed, had called them forth. They were favoured from time to time with memorable evidences of the sufficiency of His almighty power to subdue the strong wills, and soften the hard hearts of wicked men. The minds of the visitors were often deeply affected with the scenes of human misery and deprivation they were called upon to witness, among this rough and degraded portion of their fellow creatures. Among those, however, who were apparently destitute of all the comforts, and even the necessities of life, they found some whom they rejoiced in believing were in possession of those consolations which sweeten every bitter cup. While pleading with the desperate and abandoned characters constituting "The Gang," respecting their evil practices, they were often made sensible that the Divine Witness was reached. Their hearers acknowledged the truth of what they had to say, and expressed their obligations for the counsel given.

In the same year many persons were arrested for destroying

machinery, and stealing arms and other property, in the neighbourhood of Huddersfield, Yorkshire. Seventeen of these were hung. Thomas Shillitoe, hearing that the sentence of the law had been enforced, was brought under such feelings of sympathy with the widows and fatherless children of the sufferers, that he believed he should not stand acquitted in the sight of his Divine Master, unless he was willing to go and sit with them in their families. Yet the prospect of such a service felt, he says, "humiliating beyond words to describe." In this engagement, he was instrumental in consoling many of the survivors, whose condition he describes as being very deplorable, from an absence of a sense of religion, as well as a want of the necessities of life.

In 1813, he visited the Chancellor of the Exchequer and the Secretary for Ireland, in relation to the intemperance which so generally prevailed among the lower classes of society there. He informed them of the service he had been engaged in among the keepers of the drinking-houses, and what in his opinion appeared most likely to effect a remedy. He also in this year addressed the Prince Regent.

In 1816, his mind was brought under exercise, in consequence of a theatre being about to be built at Barnsley. Having witnessed the sad effects produced by the players occasionally coming to the town, particularly among the poor, he remonstrated in vain with the person who was about to erect the house for their accommodation. He believed it to be his duty to have hand-bills, on the evil tendency of theatrical amusements, placed on the corners of the streets, and delivered others at the houses of the inhabitants. He met with much opposition from those interested. The players ridiculed him on the stage; but this he passed over in silence, counting it all joy, under an assurance this labour in the Lord through his holy help, would not be in vain. The prospects of the play-actors were so defeated, that they were obliged to leave the town, it was said, much worse than they came to it. They made several attempts after this to obtain supporters there, but in vain. "I mention," he says, "these merciful interferences of Providence, for without He work with us, and we with Him, we labour but in vain, that others may hereby be encouraged to do what their hands find to do with a ready mind."

The next year we find this devoted man warning the proprietors of theatres, and subscribers to the news-rooms in Sheffield, as well as the clergy of the established church, and ministers of other denominations in that town, against the evils attendant upon theatrical amusements, and urging the latter particularly to use their influence in abolishing them. In this visit he was cordially received by the ministers, but those immediately interested were so blinded by the profits of their business, that but little effect was produced on them. His labours, however, drew public attention to the subject, and in

this respect were of use. He bore a faithful testimony against the love of the world, whether it showed itself in vain attire, in other extravagance, or in the eager pursuit of wealth. Having much deplored the departure of some in his own Society in these respects, in the year 1820, he felt it to be his duty to write an address to his fellow-members. In this, among other excellent exhortations, he reminds them of the necessity of bearing the cross in all things, and warns them against speculations in trade; urging them to take heed, lest, by coveting riches, they should make shipwreck of faith and a good conscience.

In 1821, he embarked for Rotterdam, having obtained *permission of his friends to pay a religious visit to some parts of Holland, Norway, Germany, and the south of France. His concern throughout this visit, appears to have been to seek out serious-minded individuals, and to labour with those in authority, not only in reference to their own particular states, but with a view of setting before them the immoral practices so prevalent, especially in the large cities through which he passed. In many, perhaps most of these, he was particularly concerned at the manner in which the inhabitants passed the first day of the week: The stores on this day were kept open, as on other days; places of amusement were frequented; and in many towns the people indulged in diversions of a most improper character. In such instances, he felt himself at times required to print addresses, filled with exhortation and warning, which he distributed in many cases amongst the inhabitants of such places. Although totally unacquainted with the language of the people among whom he was called to labour, yet he rarely wanted for a suitable interpreter, and was favoured to deliver all that he believed he was required to communicate. He narrates some striking instances of Divine interference, in furnishing him with persons qualified to convey what he felt called upon to deliver. Often with those whom he visited, he could not verbally exchange a sentiment on a religious subject; yet he was enabled to feel that nearness of affection, and union of spirit, which the true disciples of the Great Master experience, differ as they may in profession, or language, the world over.

From Rotterdam he proceeded to Amsterdam, where, he says, "Our first visit was to a pious bookseller and his sister." "I desired my companion to convey to our little company what arose in my mind, and I was largely opened in the line of the ministry, which produced such prostration of soul, that at our parting, they acknowledged they believed the remembrance of it never would be wholly lost sight of." Among

* It may be proper to state, that when a minister belonging to the Society of Friends believes that he is called to travel in the service of his Divine Master, he lays his prospect before his friends of the meeting to which he belongs, who, if they unite therewith, give their approbation, and furnish the individual with a certificate expressive thereof.

others he visited in this city, was a young man who had recently taken orders as a preacher in what is called the Reformed Church. "Feeling something in my mind towards him," he says, "and a suitable opportunity offering, I endeavoured to lay before his view the awfully responsible situation he had placed himself in, by taking upon himself the charge he had; and how essential it was, that the vessel through which the mind and will of the Most High was conveyed to the people, should be pure, by the minister endeavouring to be found walking in the footsteps of his Divine Master. Being helped through this unsought-for opportunity, and enabled to pass along as I do, in a strange land and amongst a people of strange language, is fresh cause frequently to adopt the query, 'What shall I render to the Lord for all his benefits?' Obedience and praise being the offering he will accept, may it continue to be my daily care to be found offering them out of a pure heart, is the fervent prayer of my soul." On returning to Rotterdam, he says, "My pointings of duty led me to that part of the boat called the *hoope*, appropriated for passengers who are not able to pay their passage in the cabin. At first, I took my standing on the roof, to enjoy the scenery of the country we passed through, the day being fine; but my enjoyment was of short duration, being convinced it was not the place my Great Master had chosen for me. I therefore quitted my pleasant prospects, and took my seat in the *hoope*, which, from the closeness of the place, the company I was come amongst, and the fumes of tobacco smoke with which I was enveloped, I thought was the most dismal of all dismal places I had been in." "Feeling it required of me to address them generally, they became quiet, and seemed disposed to receive what I had to offer."

At Rotterdam he had religious opportunities with several ministers; among others, with one of the Scotch Church, who the day after the interview requested Thomas to inform him how he was able to ascertain that his call to leave his home on a religious errand, was of Divine requiring. To this Thomas returned the following:—"How are we to know that which we apprehend to be a duty, is of Divine requiring? Answer:—In the first place, by our endeavouring to turn our attention inward unto Christ Jesus, putting our whole trust in him, agreeably to his own declaration. 'As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.' For he alone is the wonderful counsellor, to all who ask wisdom of Him; to all who truly desire to be found going in and out before the people with acceptance in his sight. I have found from my own experience, that as he is thus looked unto and depended upon, with earnest desires to do his will and not our own, he condescends to qualify us to distinguish between the voice of Him, the true shepherd, and the voice of the stranger; and strengthens us to follow him in the way he requires us to go, however op-

posed it may be to our natural dispositions and inclinations, or temporal interest; and that, as we are thus found doing his will, we shall more and more know of his doctrine; and he will not fail to be unto us, as he was to his favoured people Israel formerly, a cloud by day and a pillar of fire by night: hereby, neither divination nor enchantment will be able to prevail against us, or turn us aside from the straight and narrow way that leads to life and peace."

Feeling it required of him to visit the prisons in this city, he readily procured admittance, and was accompanied by one of the jailors to the several rooms. "I requested," he says, "the prisoners should be informed mere curiosity had not been the inducement for my coming amongst them, but an apprehension of religious duty; if I might be made instrumental in encouraging them to endeavour to profit under their present afflictions, into which their own misconduct had plunged them, for want of their paying due attention to that law written by the finger of Almighty God on each one of their hearts, and seeking to him for help in times of temptation; whereby they were led by their evil passions in various ways to violate the laws of their country;—in consequence of which, husbands were separated from wives, parents from children, and children from parents, and they were under suffering many ways. I laboured with them from room to room, urging them no longer to despise the long-suffering mercy of the Lord their God; but to be willing to turn to Him with full purpose of heart, and render obedience to his Divine law, that true repentance and amendment of life may be experienced; inasmuch as the Almighty willeth not that we should die in our sins, but return to Him, repent and live;—with more to the same effect. The jailor, who appeared to feel an interest in what was communicated, assisted my companion when he appeared in difficulty to interpret what I had offered. The prisoners conducted themselves in a quiet becoming manner; many of them appearing awakened to seriousness, and some much tendered; particularly one young man about 18 years of age, of respectable appearance, was melted into tears, his countenance bespeaking the brokenness of his heart. They mostly offered us their hands at our parting, expressing their gratitude for the counsel given them."

On the female side of the prison, they found the women in two companies. "On my beginning," he says, "to address the first company, some appeared to eye us with astonishment; but they soon ceased from their employments, and manifested a degree of tenderness of mind. One decent-looking young woman continued her spinning after I had broken silence; but the tears gushed from her eyes, the thread fell from her fingers, as if she had lost the power to hold it longer. It proved altogether an affecting time; they parted from us respectfully. In the other room, some of the company appeared to be of a class that had received an education above a

common one. Feeling myself under the necessity of advertising to the cause of their being deprived of their liberty, and placed under such disgraceful circumstances, I found that by endeavouring to keep near to that Power, who will not break the bruised reed, nor quench the smoking flax, I was preserved from expressing myself in a manner that might have blocked up my way in their minds. We left them under feelings of much tenderness."

On arriving at Hamburgh, he found he must take lodgings at Altona, a town adjoining that city. He says: "First day morning, intending to sit down quietly in my own apartment, an apprehension of duty was very unexpectedly laid upon me to walk through the principal streets of Altona, and notice the manner in which the first day was observed; which I did with an aching heart. When I had thus far accomplished my mission, I would willingly have bent my course home, to sit down in the quiet, and give vent in secret to those feelings of sorrow and mourning, that had been excited by what I had already seen of the manner in which the day was abused in this city. But I found there was another of those bitter cups for me to drink: that I must walk through the principal streets of Hamburgh, the adjoining city, but under a different government, although not one mile apart. I yielded; but such were the feelings of distress already awakened in my mind, alone as I was, that I stopped short of what I should have done, and returned home under as great a load of exercise as can be conceived. In adorable mercy, notwithstanding my short coming at Hamburgh, a sense of which caused shame and blushing to be my portion, I was enabled earnestly to crave, if it should be required of me in any to expostulate with the profane, irreligious inhabitants, I might be preserved faithful, whatever should be the consequences resulting to myself."

The burden of the concern which he was thus brought under, continued to press heavily upon him, and he found no way of relief but to sit down and write, feeling an assurance that suitable matter would be furnished. He says: "I was enabled to take courage, poor and empty as I felt myself, and sit down; when Divine Goodness supplied my pen with counsel to the people of Altona." Having committed to paper what appeared to be the counsel of his Divine Master to the inhabitants of Altona, and to those of Hamburgh, he sent the addresses to England to be translated and printed. He afterwards had them distributed in the two cities. Although imprisoned at Altona a short time on account of these addresses, yet he had the satisfaction of hearing that their contents were generally approved by those in authority, as well as by many of the better class of the inhabitants. He did not feel as if he had done all that was required of him, until he had called upon a number of the officers of government, and some of the clergy, upon whom he pressed the importance of taking measures to correct the evil practices to which he had alluded in his ad-

dresses. He was kindly received by them, and they acknowledged that he had correctly represented the state of morals among them; and some manifested a disposition to make efforts to remedy it. After this, he says: "I began now to feel as if my service here was nearly come to a close, truly humbled, I hope, under a grateful sense of the mercies of my heavenly Father, in thus dealing bountifully with me, making way for me in the minds of those in authority and others, when awakened by a sense of duty to call upon them."

On his way from Hamburg to Christiana, he felt it his duty to stop at Kiel, where he had some religious service, and also at Copenhagen. While at the latter city, he visited the royal family, with whom he had a religious opportunity, and presented the king with a copy of his address to the people of Altona. "The opportunity altogether," he says, "so affected my feelings, I could not suppress my tears. The king, and my very kind interpreter also appeared affected; and when I withdrew, the king took leave of me in a respectful manner." His interpreter on this occasion was Count S——, the prime minister. To this individual he had introduced himself, believing that he was divinely directed to do so. One of the attendants of the queen, with whom he had had a religious opportunity, upon his being a second time in her company, remarked, "Your communication in the morning has been blessed to me to the present time. Many of your remarks were as applicable to my state as if you had long been acquainted with my situation, and such words in season, I believe will long be remembered by me."

At Christiana, on a First day evening, he says: "A young man, a priest, came in to take coffee with us. Observing him conversing with great glee, and during his conversation making use of the word comedy, it led me to inquire why the priest appeared so much elated. My interpreter informed me he was enjoying the prospect of spending this evening at the theatre, a ticket having been given him for that purpose, which he handed round to the company. I found I must be willing to remonstrate with him respecting the great inconsistency of his conduct, and the dangerous tendency of his example. Upon his acknowledging he had preached in the afternoon, I found it laid upon me to reply, that in the pulpit that afternoon he had professedly been advocating the cause of Almighty God; but if he went to the theatre, it was my firm belief he would, by his example in being there, be advocating the cause of the devil. I observed from his countenance he could not bear such sentiments, but it was my place to be firm in what I had to advance. He pleaded that he was not going to act any part in the play, as a justification for his attendance; but I felt it right to tell him, that as a looker-on he made himself a party to all that was going forward; and there I left the subject."

Describing an opportunity he had with the prisoners con-

fined in the jail of Christiana, he says: "Solemn silence ensued. The minds of those present became so impressed with a sense of this solemn covering, that those who were standing with their hats on their heads, took them off. I was engaged to impress on the minds of the prisoners, the absolute necessity for them in good earnest to seek unto God for help, to witness a truly forgiving disposition of mind wrought in them towards those who came forward as witnesses against them, the police that had committed them, and the tribunal that had passed sentence upon them, before they could expect fully to experience that godly sorrow brought about in their minds which works true repentance, and is the condition on which only we can witness forgiveness of our sins from Almighty God; encouraging them to bear with becoming patience and resignation their trying deprivations, as the only way for them to be profited by the bitter cups they may have to drink during the remainder of their confinement." The opportunity lasted about an hour. The mayor of the port observed, he never before had witnessed the countenances of the prisoners to be so seriously impressed.

On leaving Norway, in which he had experienced many remarkable interpositions of divine aid, he was enabled to say, "I have not passed along without at times anticipating danger, lest I should get off my watch, and be drawn out into conversation beyond my proper business, and my words be used to my disadvantage; yet on as impartial a retrospect as I have been capable of taking, I cannot find that I am charged by my Divine Master with having acted the part of a coward in his cause, notwithstanding the caution, and, in some instances, threatenings of some persons, in stating, that the laws of Norway are severe on an attempt to proselyte; but I endeavoured, both in public and private, before I committed myself by giving a sentiment on a religious subject, to feel something of the woe if I kept silence; and when this woe was felt, to deliver what came before my mind with becoming boldness, and in that courage which the truth gives; thus fresh cause is felt by me to declare, the Lord has been my shield and buckler, and exceeding great reward."

In consequence of the poor accommodations and bad roads he found between Altona and Pymont, he was very much bruised and exhausted by the journey. Upon arriving there, he was at a loss to know how to proceed, as he could, at first, find no one who could understand him. He says: "Whilst thus ruminating on the course to take, a person who had come from Harlem came up, and addressed me in broken English, which caused my heart to leap for joy. I informed him how much I needed to lay down upon a bed, and asked him if he knew where any Friends lived, to take me to their house. He said he would take me to the house of a family who were Quakers, and who were in the practice of letting lodgings. This cheered me not a little, and caused me almost to lose

sight of my sufferings, although from my swelled ankles and feet, and sore bones, I hardly knew how to get over the ground, having half a mile to walk. When we arrived at my expected home, they offered to take me in; but, why I could not then understand, I felt fully satisfied I must not take up my abode with them, and therefore told my kind friend who had brought me there, I must seek other lodgings." He was afterwards informed that the keepers of this house had been members of the society of Friends in good standing, but through some of the stratagems of the enemy, they had swerved from the sure foundation. They had both of them forfeited their right of membership, and become great persecutors and bitter enemies to the good cause they once espoused. "This was fresh cause," he remarks, "for reverent thankfulness that I attended to the secret caution in my own mind, and excited fresh desires to be preserved steadily attending to my stops."

Before he left England, he believed it would be required of him, on his journey, to fill up his leisure time in some useful employment, that he might be a good example in this respect to others. Accordingly, while at Pymont, when not engaged in religious service, he laboured on the farms or in the gardens of those with whom he stayed. His occupation, in consequence of being unaccustomed to it, occasioned him much fatigue. He was, however, willing to persevere, from a belief that if he refused to comply with this part of the terms on which his Divine Master engaged him in his service, he would be discharged.

From Pymont he passed through Hanover, where he visited several ministers, and exhorted them to more faithfulness in endeavouring to correct the prevailing evils in that city. At Minden, where a few families of Friends were settled, he stayed some days, and from thence proceeded to Berne. At this place he was kindly entertained by a physician who could converse with him in his native tongue. The day Thomas was to leave that place, he received a visit from the doctor's brother, who was not acquainted with the English language. The doctor himself was absent; but the visitor, by the aid of engravings illustrating Scripture history, and signs, and striking expressions of countenance, endeavoured to explain his views on different subjects.

Thomas says: "My German copy of my certificates being in my pocket, I gave them to him to read. After he had finished reading them, he sat a while quiet, and then knelt down by the sofa on which I was sitting, and supplicated in a short but very fervent manner. Although I was not able to understand a word he uttered, except Jesus Christ, yet great power attended what he offered; and a sense being given me that I had been the object of his fervent petition, I was with him bathed in tears. Shortly after he showed by signs we must now part, clasping me in his arms, as if he could not submit to

a separation. This unexpected circumstance made such an impression on my mind, that I felt it for a while like a brook by the way, cheering my drooping spirits when exercised with the prospect of a long journey before me, and the difficulties I might have to encounter on my entering the territories of France." Leaving Berne, he proceeded to Geneva, Lyons, Congenies and Paris, stopping a while at each place. He reached his residence in safety, after an absence of twenty-two months.

About the middle of the Sixth month, 1824, this devoted member, in company with Thomas Christy, embarked for the continent, to pay a religious visit at Pymont, Minden, Berlin, and parts of Russia. Upon his arrival at Altona, he called upon the governor and the chief magistrate, by each of whom he was received with great respect. He also called upon the police master, by whom he had been imprisoned when in this city before, he says, "to give him my hand of love," who received it with marks of kindness.

At Berlin he believed it to be his religious duty to pay a visit to the King of Prussia. Having failed to find an individual to whom he had looked for aid in obtaining an interview, he says, "We returned to our hotel, and endeavoured to sit down in quiet. After a while the way seemed to open on my mind with a degree of clearness, that it would be right to read over deliberately the list of names of serious persons given us by my friend the professor, who called upon us from the university. This we accordingly did, and with a care on my part, whilst they were being read over, if the feelings of my mind were particularly directed to one more than another, to keep that name in view; and when the list was gone through, to see how far it would be right in me to make such individual a call." Whilst the list was thus read over to him, his mind was in a particular manner directed to an individual therein named. When the Friends first called at the residence of this person, he was absent from home; but on a second attempt, they obtained an interview with him. Thomas says: "I presented him with my certificates, which he appeared to read with attention. Feeling the evidence in my own mind that I had now taken the right course towards way being made for the discharge of apprehended duty, I felt as if I was with a well-disposed friend, although as to the outward we were total strangers to each other. During the time he was reading my certificates, I was afforded a suitable opportunity for retirement of mind, with a view of seeing with some degree of clearness how I was to proceed, in order to receive that help from him which it was the design of my Divine Master he should afford." Upon being informed that Thomas wished to obtain an interview with the king, he gave them the address of Count —, who, from the station he filled at court, might be able to procure the interview. He encouraged them to call upon the countess, and make use of his

name. When they called at the residence of the count, he was from home, but the countess received them kindly, and indicated by her conversation and demeanour, genuine piety and true humility of manners.

The next day they procured an interview with the count. "On our being introduced to him," Thomas says, "I thought it was evident the countess had prepared his mind for the business we were come upon, as he received us with open arms. We sat down together under feelings of much solemnity. I gave him my certificates to read, and then laid before him my prospect of duty to attempt an interview with the king, and his son, the crown prince; telling the count I must throw myself upon him for help, and requesting his utmost exertions for my relief. I felt such an evidence, after I had thus expressed myself, of his willingness to do his part faithfully towards accomplishing my views, that I was fully satisfied with the matter being left under his care."

Shortly after this interview with the count, they received information that the crown prince had been applied to on their account, and that the time for their waiting upon him was concluded upon. "The creaturely part in me," he says, "began to feel dismay: but the merciful evidence I was favoured with, that the all-sufficient arm would be near to sustain me in the needful time, whereby I was enabled to hold up my head in hope, that neither the cause in which I was engaged, nor my kind friend the count, who had been instrumental in making way for me, would be disgraced through me."

The next day he had the desired interview. He says: "On entering the prince's apartment, he received us in an affable manner, offering me his hand. Having seen my certificates, he was by them acquainted with my views in coming to this country." The prince appeared to receive kindly what he had to offer on several important subjects. Thomas concluded with expressing his heart-felt desire that the prince and princess might be true help-mates, and instrumental in the Divine hand in furthering each other's present and eternal welfare; and that they might be uniting in a concern to hold out by their example this language to each other, and to the people at large, "Come, let us go up to the house of the Lord, to the mountain of the God of Jacob, who will teach us of his ways, and we will walk in his paths." At parting, the prince said, in a feeling manner, "Do not forget me; do not forget me!" Their friend, the count, who was present at the interview, afterwards informed them, that the prince, at their departure, told him he rejoiced at having made acquaintance with those good men. The count then expressed his own desire that they might remember him in their prayers to Almighty God.

"Third day," Thomas writes, "on our way to the hotel, we met our kind friend who had given us the address to the Count —, who informed us he had understood from very good authority, that the king had so many engagements be-

fore him, he would not be able to see us before he left Berlin. This report, coming from an attendant at the court, my companions wished me to consider as decisive information ; but, from my own feelings on the occasion, I could not give up the hope that the way might be made for me to obtain the desired interview ; and I believed that nothing would be so likely to bring it about, as quietness and entire confidence, if my concern was rightly begotten ; that the same Almighty Power who had thus begotten it in my mind, and in whose hands the heart of the king was, would, in his own time, make way for the accomplishment of it." That very day they received a message from Prince Witgenstein, saying the king would receive them at Charlottenburg, the following day ; and that all things would be arranged at the palace for their reception. On this Thomas says : " Although as far as respected my speedy release from Berlin, this message was relieving to my mind, yet the increased load of exercise it occasioned, can only be felt to the full, by those who have been placed in a similar situation. To appear before an absolute monarch, whose word is law, to plead the cause of Him who is King of kings, and faithfully to deliver his counsel, be it what it may, involves the mind in many awful considerations. The reception of this message was followed by such a stripped state of mind, that I was tempted to conclude the movement I had made was under the influence of the adversary of all good, in order that my weakness might be exposed to those in whose minds I had already found a place, which brought on a severe attack of nervous cough that tried me much. Yet, under all these discouragements, I was favoured with strength to crave of the Lord my God, who is all-sufficient to fill my mind in the needful time, to empty and strip me, as he saw best for me, and for the honour of his cause, when my faith and faithfulness to his requirings were to be put to the test. Oh ! the earnest cries I was enabled to put up to be preserved faithfully delivering what I was favoured clearly to see to be the counsel of my Divine Master, without yielding to those slavish fears of man, which, if yielded to, disqualify for doing the Lord's work faithfully.

" The fore part of the night I was favoured to sleep well, and to have my mind preserved quiet, which was another great favour ; but I found that to witness this state of mind, which was so essential to the well ordering of my steps in the prospect of duty now before me, unremitting watchfulness was necessary, as the adversary of all good was diligently watching his opportunity to set my mind afloat with considerations of what I should say to introduce myself to the king, but Divine mercy bore me up against the torrent which worked upon my mind ; for, had it been yielded to, it would have robbed me of the heavenly quiet in mercy dispensed.

" On our arrival at the palace, the person in attendance upon us requested us to follow him into the garden, where the king

would see us, as I had requested to be excused from an introduction in the usual form: this mode to me felt a pleasing one. Waiting at the spot where the king was to meet us, the person in attendance announced to us, 'The king is now advancing up one of the avenues towards you,' and immediately withdrew. The king then approached us, attended by the Prince Witgenstein and his aide de camp. On coming up, he inquired, 'What is your business?' We then first presented to him the petition of Earns Pytesmyer, which he took, and handed it to his aide de camp. On the king being informed the petition was on behalf of a member of our religious society, who had been under prosecution on account of his conscientious scruples against serving as a military man, he replied it was not his intention they should have proceeded thus against the Friend. On the king's being reminded that on a former occasion he had said conscience with him was a sacred thing, he replied, 'It is so, and the man shall not suffer.' Observing the king made use of some English expressions, on my saying 'I perceive the king does speak English,' he replied, 'A very little.' The important moment now arrived, when I believed I was called upon to address the king in the Lord's name. On my taking off my hat when I began to speak, the king took off his cap. After I had expressed a few words, the king replied, 'I see what he wants: Sunday to be well observed. Tell him I have read his address to Hamburgh, and it has pleased me much;' adding, 'I wish the Lord may bless you in these your undertakings.' I then declared it to be my belief, that the present was a very important day to Prussia,—a day of renewed visitation from Almighty God,—a day in which the light of the glorious gospel of Jesus Christ our Lord was dawning in the souls of many of his subjects; and the desire which attended my mind was, that nothing might be suffered to retard the progress of this glorious gospel-day in his dominions; but that it might so spread and prevail, that Prussia might become the beauty of nations, and the praise of the surrounding kingdoms; setting an example of holiness to the rest of the continent; in order for which there are some matters in the state which must be remedied, amongst which is the sorrowful abuse of the day called Sunday, which loudly calls for a remedy. To which the king replied, 'I am one with you in this respect, but it requires time; such disorders are not easily remedied.' I then replied, 'I am not wishing to promote a superstitious observance of that day; this would be of little avail;' and that it was my firm belief, by the king's endeavouring to do all in his power towards promoting true religion and righteousness amongst his subjects, it would do more towards his preserving a peaceable and quiet possession of his dominions, than all the fortifications or armies he could raise. To which the king replied, 'I believe so myself:' to which I found I must add, 'Except the Lord keep the city, the watchman waketh but in vain; except he build the house, in

vain do they labour who build it:' to the truth of which the king, by his countenance and motion of his head, gave a solid assent. Feelings of reverent gratitude filled my heart, in the belief that, through the extension of holy help, this day's work, although very trying in prospect, was well got through: the retrospect afforded fresh cause for making sweet melody in my heart to the Lord, and singing 'Hitherto the Lord hath helped me. May he alone have the praise from the visitors and the visited, is the prayer of my grateful heart."

Soon after his interview with the crown prince, he visited the prisoners in the jail at Spandau. In consequence of the desperately wicked character of some of them, the governor of the prison did not allow them to meet the others, and, consequently, only a part and those of the better class were collected. Thomas Shillitoe was not aware, at the time of the interview, but that they were all present. Yet, at the conclusion, he did not feel that relief which he desired, and was unable then to assign a cause for it. When he understood that all had not been present, he found he could not leave Berlin without endeavouring to obtain another interview with the prisoners, and especially with those he had not seen. The governor and others discouraged him from attempting such an interview, representing the danger there would be not only to himself, but to those who accompanied him. He was told that a former governor had been murdered by them, and that scalding liquids had been dashed in the face of the present one. These representations were not without their effect upon our friend. He says: "I found, without great watchfulness, they were in danger of producing such agitation of mind, as would be very unprofitable. I had concluded, in the course of the night previous to our proceeding to Spandau, to empty my pockets of my money, watch, pocket-book, and my penknife more particularly; for, by having my penknife about me, I might be the cause of furnishing them with the means of my own destruction: this I accordingly did. But, on mature deliberation on the step I had thus taken, I was mercifully led to see, that it was the effect of that departure from a full and entire reliance on God's arm of power, which the enemy was endeavouring to bring about in my mind. I sensibly felt the performance of this very act had produced weakness, causing the hands that had been made strong through the power of the mighty God of Jacob, rather to fall again. I therefore returned to my chamber, and replaced each of these articles as they were before, taking particular care that my penknife was not left behind." At the time proposed for them to see the governor, they went to the prison. "On being introduced to him, I presented my fresh order from the minister of justice, to visit the prisoners again. His countenance bespoke the effect it had on his mind, as he showed himself uncomfortable and much agitated; probably from two causes: the peremptory manner in which the order was couched, and the fear prevail

ing in his mind of those he called the most desperate of the prisoners being loose together in the yard. For a time he appeared like a man recovering from a violent electric shock, and then again stood like a petrified subject. During this season of proving to the governor and my companions, I trust I was not void of a proper feeling for him, and for them; but I found I must maintain my part with firmness. After the governor had a little recovered himself, he brought forward, as before, many reasons to prevent my seeing the prisoners; but, as his excuses did not prove effectual, he next tried what he could do by persuasion, saying, that from his knowledge of the disposition of some of the prisoners, it would be dangerous to attempt to have them assembled as I wished. No such apprehensions, however, prevailed with me, in whatever way I viewed the matter; yet I humbly hope I may say I was not lost to a feeling of sympathy for those who were to accompany me, and who did not see and feel the subject as I was enabled to do. The governor, seeing there was no other way, yielded to my request, and ordered all the men prisoners to be assembled in the great yard of the prison. On entering the yard where they were assembled, I observed that the number far exceeded what I had met with at my first visit, there now appearing from three to four hundred prisoners; many forbidding countenances I could not recollect to have seen before, whose legs were loaded with irons, but not their hands. Had they been disposed to injure us, I thought, as I viewed those who were placed in front, we should only be like so many grasshoppers amongst them. Besides ourselves and the governor, we had the company of the head officer of the town, several military officers, and some of the inhabitants. Our kind friend, the pastor, placed us on a flight of steps, very suitable for the occasion, and the prisoners formed a circle in front of the steps. After a pause, the governor addressed the prisoners. Although I could not understand a word which he expressed, yet I had a clear evidence that his matter was appropriate to the occasion, and that he was assisted by best help in doing it. His observations produced a remarkable quiet over the whole assembly; not the motion of a foot, or clink of a fetter was to be heard. This address of the governor seemed very much to open my way in the minds of the prisoners. I cannot call to remembrance a time when I have found a more open door to receive what was communicated, than in this opportunity. The countenances of many of the prisoners appeared sorrowfully affected, and bathed in tears; and the quiet, solid manner in which they behaved during the whole of the meeting, considering what a rough, uncultivated company they appeared to be, was a striking proof of the sufficiency of the power of God, now, as formerly, to control and bring into subjection the evil power in man; that thus He alone, whose right it is to reign, may have the dominion. Having been favoured with ability fully to relieve my mind

towards them, I found I must propose to give each of the prisoners my hand of love, before I left them, and the governor arranged them for that purpose. In this step I was led to believe the prisoners generally sympathised; for, although they were not able to express themselves in my own language, their countenances, and their manner of pressing my hand, I thought fully indicated this disposition of mind.

"Having taken a farewell of the prisoners, we retired to the governor's apartment, who seemed at a loss to know how to manifest his kindness towards us. The pastor not following us, I felt anxious to take leave of him; but before we had finished the repast which the governor had kindly set before us, the pastor joined us, informing us he had been detained with the prisoners, who had requested him, in the name of the whole of them, to express their thankfulness for the visit, and that many of them could say the words that had been delivered amongst them reached to their very hearts, and they hoped would, in a future day, produce good fruits. May all the praise be given where alone it is due, is the prayer of my soul! We parted from the governor very affectionately, and the pastor accompanying us to our hotel, experienced the regret which he and others felt, that our stay amongst them was of so short a duration. We were informed that a man of considerable account in the world, was in the practice of asserting it to be his belief there was no such thing as people being actuated by the love of God in their conduct towards each other. Our first visit to Spandau excited much conversation amongst the town's people, our motive for making it being viewed by some as proceeding purely from the love of God: this man took up the subject in support of his own opinions. In the course of his arguing, he became so convinced that nothing short of the love of God to the poor prisoners could have influenced us to leave our homes and families, and endure the hardships by sea and land which we must have done, that he acknowledged he must now abandon his former opinions on this subject."

Soon after this opportunity, he felt at liberty to leave Berlin, and proceed to Hamburgh, which he says he was favoured to reach "with songs of praise in his heart to that Almighty Power who had so mercifully cared" for him every way. At Hamburgh he was advised to go to Lubeck, and from there take passage to Armstadt, on his way to Petersburg. The vessels from that port had superior accommodations to those which sailed from Elsinour. Had he consulted his own ease and comfort, he would have much preferred going that way, particularly so as he felt reluctant to set his feet again in Copenhagen. But the more he inclined to go by Lubeck, the clearer he thought he saw, by taking shipping there, he would in some way, he knew not how, be involved in difficulty. He accordingly concluded to go by Elsinour, and was favoured to arrive at Copenhagen safely. In this city he distributed his

books and pamphlets, feeling apprehensions of danger respecting taking any to Petersburg, although he had not heard of any prohibition relative to them. He now thought he would pass on to Elsinour without further delay, and procured his passports for that purpose. In passing the theatre, however, on First day, his attention was arrested by seeing workmen engaged preparing for the diversions, which were to take place in the evening. "This sight," he says, "struck at my very life, and great fear came over me that my liberation was not so near as I expected. The gates of Copenhagen appeared closed against me, and this warning voice arose, 'Go not out by haste, or by flight, but fulfil the whole of the appointed time.'" This he found must be attended to if he secured a safe guidance back again to his native land. "I saw no way for me but to endeavour to labour after entire resignation to be willing to do all that appeared to be the Divine requiring respecting me. After setting down in quiet, with my mind turned inward to the Lord for his counsel and help, a visit to the crown prince and princess came again before me, and I found that I must be willing to do my part towards its being accomplished, if I left with a peaceful mind." The interview was obtained, and the prince favoured him with a full opportunity to declare what he believed required of him. He also found it his duty to address the king in writing, which having done, he felt that it would be right to hand it to the princess, and have her assurance that it should be placed in the hands of the king. He had a full opportunity with them, and wrote an address to the king, yet the way did not open for his peacefully leaving the city even after these services were performed, although he much desired to go, in consequence of an apprehension of being out in the equinoctial gales. He was however favoured with an assurance, if he simply attended to what appeared to be his proper business, he who calls to the work, and who can command the winds at his pleasure, would waft him safely over to the Russian shore, and give him a safe passage back to his native land; "which assurance," he says, "brought tears of joy from my eyes." He now felt a concern to visit the prisoners at this place, beginning with the women. He says: "it was quietly conducted. The prisoners were so greatly broken into tears, that I found it hard work fully to obtain relief of mind. What I had to communicate to the men in one of the apartments appeared to be generally well received; heartfelt sorrow was in a striking manner imprinted on many of their countenances, and great quietness continued throughout. In another apartment, containing the most abandoned and depraved of those who were confined, the countenances of many appeared solid, and as if sorrow for their misconduct filled their hearts; the tears stood in the eyes of some, and trickled down the cheeks of others." It being late in the evening, and he feeling much exhausted from the efforts of the day, omitted giving each his

"hand of love." "This omission," he says, "has often since occasioned me some severe plungings of mind ; and from what I at times feel when this visit comes up into view, had I to pass through the same opportunity again, I would rather it was necessary from exhaustion to carry me off the spot, than to omit, as I did, giving these poor creatures, each one, my hand of love."

Being now made sensible that his service in this place was brought to a peaceful close, he set off next day for Elsineur, where he arrived in the afternoon. He here found a letter from Daniel Wheeler, giving him instructions how to proceed on arriving at Cronstadt, and inviting him to his house,—an invitation truly acceptable to him, as he had a sense of the need there would be for him when at Petersburg, to try to find a sheltering place in an English family, where he could be out of the way of much company. From Elsineur he forwarded all his papers to England, and retained no other book than his bible. He reached Cronstadt after a voyage of 4 or 5 days, but was detained a short time before the vessel could enter the port. This detention arose from some vessels from Lubeck having been seized, together with the luggage of the passengers, in consequence of having on board goods concealed, for the purpose of smuggling into Cronstadt. They had sailed about the time he would have been ready to have embarked, had he taken that route, and consequently he would very probably have been on board of one of them. The passengers were involved in great distress, on account of the loss of their baggage; on observing which, he says:—"I felt fresh cause for thankfulness on my part, it being a further proof of the watchful care of Israel's shepherd over me; and that this might be engraven on my heart as with the point of a diamond, never to be effaced, was the earnest prayer of my soul." From Cronstadt he proceeded in a steamboat to Petersburg, where he was met by a friend, who took him a short distance out of the city to the residence of his friend Daniel Wheeler, apparently just such a retreat as he most wished. Although the company of members of his own religious society was very grateful to him, and he was very kindly cared for by them, he was soon made sensible that this quiet abode was not to be his resting-place during his tarriance in those parts. He believed that he must be willing to submit to take up his residence in the centre of the city, "under the assurance," he remarks, "that if I kept humble and simple in all my movements, Divine Mercy would so watch over me, that I should not be harmed." This prospect caused him sadness of heart; but after some sleepless nights, seeing no way to secure Divine protection but by yielding, he informed his kind friend Daniel Wheeler, and requested him to look out for suitable lodgings. Several places were offered, and as respected accommodations for his poor body, he remarks: "They were very suitable, nothing being wanted but the sanction of my

Divine Master." A family finally was mentioned to him by his friend Daniel Wheeler, who were not however in the practice of taking boarders. "My mind," he says, "on first hearing of these lodgings, felt perfectly at liberty to accept of them, if I could have them; but this I found was a very doubtful matter. I requested to be taken to them, that I might try if way could be made for my accommodation. The owners of the house received me kindly, and on taking my seat in their apartment, such were the feelings of my mind, that it was pronounced home to me. On my request being made known to the family, I was informed that I could not be accommodated with two rooms, which I might have had at the other places I had seen, and that it would take a day to prepare the one they were willing to spare me. For this offer of one room I felt truly thankful, being persuaded in my own mind that it was the right place for me to pitch my tent: I therefore agreed to accept it."

During a period of two months, in which he passed through great exercise of mind, he felt it to be his duty daily to walk through the streets of Petersburg. He apprehended it required of him, in doing so, to choose the most public places. In this extremely trying service, earnest were his breathings to the Lord to strengthen him patiently to yield to every dispensation which he thought fit to permit. He appears to have been favoured at times with a sense of being in his proper allotment, which, he remarks, "enabled me to make sweet melody in my heart to the Lord, and to crave the continuation of his Divine counsel and help to keep my proper place amongst the people, where eyes might be upon me watching my actions and ways more than I was aware of." He had his times of great conflict of mind, but was enabled to feel that they were in great mercy permitted by that Almighty Power, who "deals with us as a wise parent with a child, whose future well-doing he has most at heart: not always dandling his tender charge on his knee, but letting him feel his foot on the ground, which he is to tread upon." "As I was not giving proof," he says, "that I came to this country to trade with the inhabitants, great jealousy was excited in the minds of some in authority respecting me. I was credibly informed reports were in circulation that I had been travelling all over the continent, and giving away a great deal of money wherever I came, and that my motives for so doing must be to bring the people over to myself, in order to excite rebellion. When this report reached my ears through a well-wishing Friend, who received this information from a person very active in the government, it may well be supposed it awakened in my mind some painful considerations; more especially, having heard of a recent circumstance of one of my countrymen being ordered out of his bed in the dead of the night into a carriage, and hurried away to the frontiers, without any previous notice of the cause. I was somewhat

prepared to meet reports of jealousy being excited in the minds of the authorities respecting me, from the painful feelings of my own mind in this respect; which caused me to be very careful to give no ground on my part for suspicion that my motives for coming to Petersburg were any other than they were. I therefore carefully avoided at all times, except I could give ample proof that I had business, setting a foot in any of their establishments; I confined my walks to places of common resort, and then kept straight forward, avoiding, as much as I could, any intercourse with strangers; and when I was accosted in the streets by such, I gave them a short civil answer, and left them, pursuing my walk again; for I thought I clearly saw herein only I was safe." In the store of an acquaintance, he met with a Russian nobleman who had been making inquiries respecting him, and who manifested an eager disposition to investigate narrowly his motives for coming to Russia at that inclement season of the year. In the course of this interview, Thomas was made thankful that he had attended to the intimation given him before he left Denmark, to dispose of all his books, as he was particularly asked if he had brought any with him. He was now informed, that no English books on religious subjects were allowed to be brought into the country.

His situation, he says, "might be said to resemble the owl in the desert, the pelican in the wilderness, and the sparrow alone on the house-top; for I passed days and days, and hardly exchanged a word with any one, except when I went out to meeting,* and asked the family I was residing with for my common necessities: for the way did not open in my own mind to hold converse much with them on other subjects. Why it is so with me I have no right to query; my Divine Master knows there is cause for it, or he would not lay me under this restraint." A week or two after recording the above, he thus writes: "I turned out to take my usual ramble, under great depression of mind; but Divine Goodness was very merciful to me, and gave me to see, that, although not much visible actual service had yet fallen to my lot, Petersburg was my proper place of abode for the present; and that I had no cause to be anxious about anything, save to be preserved keeping my proper place amongst the people; watching well my words and actions, keeping in the lamb-like disposition of mind towards all. O, what confidence towards God, this doing our very best before him, and being found walking circumspectly before all men, gives us in times of close besetment from within, and under the various trials we have to pass through from things without!"

On the 19th of 11th month, a very remarkable rise of the river inundated a considerable portion of the city, destroying

* He attended regularly a meeting held at the house of his friend Daniel Wheeler, a few miles out of the city.

many lives and much property. "This awful visitation which had taken place in the city," he says, "loosened my bonds; the cloud which had rested on the tabernacle seemed gradually removing: it appearing to me I must be willing to take up my pen and address the inhabitants generally on the solemn occasion." "When I had finished the address," he says, "my mind felt relieved from some of the load of exercise I had been brought under since the awful visitation which this city had witnessed."

Several times during his stay at Petersburg, he appears to have been impressed with a belief, that it would be his religious duty to attempt a visit to the Emperor. As the time seemed now to have come, after finishing the address, he sent a note to the Emperor's private secretary, informing him thereof, and requesting him to make way for it. Before the time fixed on by the Emperor for the interview, Thomas wrote an address to his countrymen residing in Petersburg, Cronstadt and Moscow; committing to paper what arose in his mind for them in the love of the gospel.

Strict silence was observed by all those who conducted him to the Emperor's private apartment. "After taking my seat in this room a short time," he says, "I observed the handle of the door opposite to that by which I had entered, move, which led me to conclude some person was about to enter. I rose from my seat; when a rather tall person, with a placid countenance, came into the room, so plain in his attire, as to ornaments generally worn by sovereigns, as to induce me to put the question to him, 'Am I now in company with the Emperor?' To which he replied, in an affable manner, 'Yes, you are.' He held out his hand to me, and taking his seat on a sofa, placed me by him. After he had inquired after S. G. and W. A., for whom in warm terms he expressed his sincere regard, I laid before the Emperor the manner in which my mind had been exercised, on account of the notorious abuse of the First day of the week at Petersburg. I informed him the only way that had opened in my mind for relief, was by taking up my pen and committing to writing matter as it came before me in line of religious duty, addressed to his subjects generally; but as I had been well informed the press was now so restricted, that even the Moravians were denied the liberty they had heretofore enjoyed, of having their new year's hymn printed, it was not possible I could have the address translated and printed; therefore I believed I should not be able faithfully to acquit myself in the Divine sight in this matter, but by giving the address in charge to him, whom I was to consider the father of his people; desiring, as I most earnestly did, that Divine Wisdom would be pleased to direct him in the right disposal of it. On which he appeared cordially to receive it from my hands. After this subject was thus disposed of, various matters were entered into, during which I brought into view such subjects as to me appeared ripe to bring forward: other mat-

ters which my mind had been exercised with, I found I must as yet keep in the back ground ; yet I felt not a little tried, lest I should not obtain a second interview. However, a secret hope crossed my mind, that if those further matters, not yet ripe for communication to the Emperor, were subjects Divine Wisdom saw meet I should lay before him, the Almighty was able, without any care of mine, to make way for it. Thus I was enabled to leave things, and simply to attend to the business of the present time ; for I think I never witnessed my mind more unshackled, or felt more freedom from all restraint, and more at liberty to unbosom my whole soul, than I did on this occasion to the pious Emperor, on every subject as it rose in my mind to lay before him, both as it respected himself as sovereign, and his subjects he was permitted to rule over ; feeling more as if I was sitting by the side of a servant dependent on me, than by the side of so great a monarch. Towards the close of this interview, the Emperor very pathetically expressed himself in substance as follows, viz. : ‘ Before I became acquainted with your religious Society and its principles, I frequently, from my early life, felt something in myself, which at times gave me clearly to see that I stood in need of a further knowledge of Divine things than I was then in possession of ; which I could not then account for, nor did I know where to look for that which would prove availing to my help in this matter, until I became acquainted with some of your Society, and with its principles. This I have since considered to be the greatest of all the outward blessings the Almighty has bestowed upon me ; because hereby I became fully satisfied in my own mind, that that which had thus followed me, though I was ignorant of what it meant, was that same Divine Power inwardly revealed, which your religious Society have from their commencement professed to be actuated by in their daily walks through life ; whereby my attention became turned with increasing earnestness, to seek after more of an acquaintance with it in my own soul. I bless the Lord, that he thus continues to condescend to send his true gospel ministers, to keep me in remembrance of this day of his merciful awakening to my soul.’ He then added : ‘ My mind is at times brought under great suffering, to know how to move along ; I see things necessary for me to do, and things necessary for me to refuse complying with, which are expected from me. You have counselled me to an unreserved and well-timed obedience in all things ;—I clearly see it to be my duty ; and this is what I want to be more brought into the experience of : but when I try for it, doubts come into my mind, and discouragements prevail : for, although they call me an absolute monarch, it is but little power I have for doing that which I see it to be right for me to do.’ ”

“ I feared my intruding longer on the time of the Emperor, having, I believed, cast off the whole of what my mind was at this time charged with to deliver to him ; and yet it felt trying

to me to leave him, not knowing if I ever should have another opportunity of fully relieving my mind: however, as it appeared best for me so to do, I made the effort to be moving; on which the Emperor requested we might have a quiet sitting together before we parted, which accordingly took place. When I arose from my seat to go, the Emperor taking hold of my hand and turning towards me in the most affectionate manner, said: "I shall not consider this as a parting opportunity, but shall expect another visit from you, before you set off for your own home." This circumstance afresh awakened in my mind a feeling of reverent gratitude, that I had been preserved from putting forth the hand, when the Command had been to stay it. On my being about to retire from the Emperor, the case of Hezekiah was brought to my remembrance, although from a different cause, when he turned his face to the wall and wept: for I observed the Emperor turned himself from me, as I fully believe, in order to give vent to his tears of gratitude to that Almighty Power, who in mercy had been pleased to favour us together with the precious overshadowing influence of his good presence; of which I never remember to have been more sensible. I was then conducted to my lodgings in the same quiet manner, and by the same conveyance; deeply sensible of my inability to set forth my feelings of gratitude to Almighty God, in making the way so easy as it had been to me."

About four weeks after this visit, having finished what appeared right for him to do in this city, with the exception of again visiting the Emperor, he notified his secretary of his wish to do so. Late in the evening of the 29th of 1st month, a carriage arrived from the palace, and his former guide took charge of him. "On my arrival," he says, "I was conducted to the Emperor's apartment, who received me with his usual affability, giving me his hand and seating me on the sofa beside him. He then informed me that he had read the address to the inhabitants of Petersburg, which I had put into his hands, with the contents of which he was well satisfied. I stated to him the impracticability of obtaining a translation of my address, and having it printed in England. I was fully satisfied if they came into the country, they would be destroyed: therefore, as the Emperor appeared willing to take charge of it, I did not attempt to prescribe any precise mode for him to pursue, but only expressed the concern of my mind that he might be strengthened to look after Divine Wisdom in the right disposal of it. In this expression of my feeling he appeared fully to unite, and in thus leaving the matter with him, my mind was favoured to experience peace. On my saying there were some matters of importance to the welfare of his dominions, which I found I durst do no otherwise than lay before him, although they might be delicate matters for me to touch upon—the Emperor replied: 'Why hesitate? I am open to receive all you may have to say, on any subject.'

The way being thus mercifully made plain for me, for so I felt it to be, to the humbling of my very soul in deep prostration before the Lord, who had in the renewings of his mercy dealt with me, I endeavoured in as concise and impressive a manner as possible, to obtain full relief to my own mind. Amongst the subjects which I had to lay before him, one particularly was the very debased state of vassalage in which the greater part of his subjects were held in bondage to others, and the awful consequences that eventually must result from it. This was a subject which I rejoiced to find had laid near his own heart. I then adverted to the punishment of the knout practised in this country. In my former visit I had fully expressed my feelings of horror on this subject, and I was then glad to find that it had occupied the mind of the Emperor. He inquired of me what other mode of punishment could be adopted that would be likely to work such a reformation in offenders as was desirable." Thomas Shillitoe proposed to substitute the tread-mill; and, by permission of the Emperor, he afterwards furnished him with a complete model of one in full work, with figures placed on the wheel to show its operation, which had been sent from England for this purpose; but through the fears of the merchant to whom it was consigned, had been kept back. In this interview, he also laid before the Emperor the declining state of the Bible association, in consequence of the managers being denied the privilege of distributing them, although the people anxiously desired a supply in their native language. "A full opportunity," he continues, "having now been afforded me to relieve my mind of all that I apprehended was required of me to express to the Emperor in the line of religious duty, a pause took place: feeling myself constrained to kneel down in supplication, the Emperor went on his knees by my side. After rising from our knees, and sitting awhile quietly together, the time for my departure being come, I rose to go; and after holding each other most affectionately by the hand, he saluted me, and we took a heart-tendering farewell. Being conveyed back to my lodgings, and taking my seat in my apartment, it was with great difficulty I could refrain from proclaiming aloud my feelings of gratitude to Almighty God. For a while I felt like one lost in admiration, but afterwards the retrospect of what had fallen from my lips caused me to tremble; but in due time Divine Goodness in mercy condescended to pour into my heart such a portion of the wine of consolation, as he best knew I was able to bear: for I soon became sensible a care was now necessary that I might be enabled to withstand the wiles of Satan, as ever it was when my mind was under exercise for the service which I had been thus mercifully enabled to accomplish. My bonds being now loosened, I felt nearly ready to take my departure." After paying a visit to the prisons, and having a religious opportunity with the Prince Alexander Galitzin, he left Russia in company with his friend Daniel Wheeler, and returned to England.

Although now far advanced in life, being 72 years of age, and his health rather impaired by the hardships he had endured on the continent, yet he readily yielded to an apprehension of duty, to pay a religious visit to his friends and others in North America. About a year after his return from Russia, he again left England. "Having thus," he writes, "embarked on the bosom of the great deep under an apprehension of Divine requiring, my greatest concern was, that during my separation, whether shorter or longer, from them (his wife and children) and my outward concerns, I might be preserved so fully and so faithfully attending to my great Master's business, so faithfully abiding in that place of action he may see meet to place me in, as that, when my service on the American shore shall be over, if permitted to return to my native land, it may be with the reward of that soul-enriching peace, which ever will in due time follow obedience unto Him."

At the time of his arrival here, it was a period of much unsettlement amongst the members of the Society of Friends, owing to a grievous disesteem on the part of many of the great truths of the Christian religion. His company and religious labours were very acceptable and edifying to those who were desirous of maintaining faithfully the Christian doctrines and testimonies of the Society. His solid, consistent deportment, and the steady unflinching testimony which he bore against the spirit of unbelief, tended in a peculiar manner to strengthen their hands, and encourage them to persevere amid the manifold trials by which they were beset. He visited several tribes of Indians, many of our prisons, and in the Southern States he was led in a remarkable manner to plead for the poor slaves, especially in private opportunities, with conspicuous dealers or holders of them. After labouring in this land for about three years, he was favoured to close his visit in peace, and to reach his own home in the 9th mo. 1829. On arriving at his residence, he says: "May I never forget the multiplied mercies of my Divine Caretaker, amidst the many perils and dangers to which I have been exposed; but, above all, that he was pleased to hear and answer my daily petitions to him to preserve me out of the hands of men of unsound principles, who, I had good ground for believing, were watching for opportunities to ensnare me;—the retrospect affords a consoling evidence, through adorable mercy and preservation, that they have nothing of an offensive nature justly to lay to my charge. Oh! may I in future be found walking worthy of these unmerited favours, saith my soul!"

After his return from America, he lived the rest of his days at Tottenham, near London. He felt the infirmities of declining years. Towards the latter part of his life, his bodily sufferings were often considerable; but living near the meeting-house, he regularly attended all the meetings held there, continuing earnestly to exhort his friends to let their obedience to the law of God, keep pace with the knowledge of its requirements; labouring with them on the necessity of pressing after

holiness of life, and a thorough surrender of their wills to the Divine Will. He still endeavoured to do good, and to communicate. He was much beloved and respected by his neighbours. One of the very last acts of his life, when his weakness had greatly increased and disease was wasting his constitution, was to collect and assist in expending a sum of money for the comfort of his poor neighbours, by the repair and improvement of some almshouses. He was continually concerned that he might be found ready to meet his Lord, when the solemn messenger of death should arrive, often adverting to the necessity of watchfulness, lest, having long professed the truth, he should in the end become a castaway. In the retrospect of his lengthened but active life, he was very desirous that his friends should know that he trusted in nothing but the free mercy of God, in Christ Jesus; repeatedly assuring them, that all his own righteousness was but as filthy rags.

On the 5th of the 6th mo. 1836, he was taken alarmingly ill. Early in the morning of the following day, he became much worse from increased debility, and his breathing being difficult, he said: "It is labour but not sorrow. O! deliver me, if consistent with thy blessed will. I am in the hands of a merciful God: take me; I can give up all in this world. O, come! come, blessed Jesus! if it is consistent with thy blessed will." In the course of the evening of that day, he was visited by a friend, who found him in extreme weakness, but in the possession of his mental powers. He observed that it was difficult to maintain patience. "O! for patience," he exclaimed; "O! for a little help to be preserved in patience." After some further expression, he added: "But surely mercy is even now covering the judgment-seat as to a hair's breadth." A hope was expressed to him, that although the body was brought very low, the mind was anchored on the unfailing Rock. He promptly replied: "O, yes; if it were not so, what should I now do, or what would now become of me? Oh! truly, I am a poor creature every way, wholly dependent on the mercy of my Redeemer: and if he do but admit the pearl gates to be so far opened that I may be admitted within them, it will be enough. O! I see the goodly land before me, and the glorious journey thither; but I am not yet permitted to enter it. It is indeed a beautiful prospect, as clear to the eye of my soul as any outward object to the natural sight." He then exclaimed—"O! the love of my Redeemer, how sweet it is! May my latest breath be engaged in singing his praises." He said that he had no works or merit to carry with him, on that beautiful road, nor any claim to prefer at the pearl gates; but the love and mercy of that Saviour, who shed his precious blood for him. On the Friends taking leave of him, he expressed that he felt love to all his friends, without exception, emphatically adding, "to *all* my friends." At another time, on receiving a message of love from two Friends, he said his love was to every body, all the world over; even the worst sinner: he loved them, but not their deeds,—that his love was universal to all the human race, adding, "if it were not so, how miserable should I feel!"

He quietly passed away from time to eternity, on the 12th of the 6th mo. 1836. He was about 82 years old, and had been a minister upwards of 50 years. We believe that to this aged servant of God may be rightly applied the words of Holy Scripture;—"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

STRAIGHTFORWARDNESS

ESSENTIAL TO

THE CHRISTIAN.



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If we were to comprise in one word the moral disease of fallen humanity, we might use the term *selfishness*. It cannot but happen in a world like this, that every man must frequently be placed in the situation of either having to forego his worldly interest, by speaking and acting uprightly; or of hazarding his spiritual welfare, by deviating, in some degree, from the straight line of rectitude which is required by the law of the Lord. Such, for the most part, being the condition of the human race, the enemy of souls ceases not to plant his nets and snares in every form that can stimulate the restlessness and ardour of self-love. Is he seeking to entrap one whom the power of conscience yet controls, and causes to hesitate upon the adoption of measures of doubtful rectitude?—this arch-deceiver is quickly at hand “to make the worse appear the better reason.” Has man some latent hope of obtaining an end, or of accomplishing a purpose in some secret, unsuspected way?—Satan presently suggests schemes, and points out by-paths, which he represents as perfectly lawful, or, at all events, *expedient*, under the particular circumstances then existing; for nothing can be more *indulgent* than he is to the will of the flesh. To the half willing, half unwilling victim, who may draw back from venturing on *direct* falsehood, he suggests language in which there is at least a grain of truth, and fails not to fix their attention upon that *modicum*, as sanctifying all that accompanies it. The poor bewildered creature is thus led through the meandering labyrinth of *evasion*, till all things are lost in confusion, evil is called good, and darkness light, and the counsel of the devil is mistaken for the dictates of prudence and wisdom.

There is a striking instance of this sort of attack from the enemy of souls, recorded in the Life of Boston, author of the celebrated “Fourfold State of Man.” He was occasionally employed in the office of a public notary in the town; and his services, though frequently rendered, were never requited. Under the influence of a strong temptation, he thought he might take his employer’s property. “But here,” says he, “I was led into a snare, by Satan and my own corruption. I saw ‘Dickson on Matthew’ lying neglected in the chamber; I presumed, therefore, to take it for payment of the debt. I kept it for a time; but conscience being better informed, I saw my sin in that matter, and could no more peaceably enjoy it, though he never paid me; so I restored it secretly, none knowing how it was taken away, nor how restored. This, I think, contributed to impress me with a special care of exact justice, and the necessity of restitution in the case of things unjustly taken away; being like a burnt child dreading the fire.”

Perhaps there are few cases in which Satan has less difficulty

in prevailing upon the mind to leave the path of straightforwardness, than in such as that above-mentioned, where some sort of excuse may be offered to the upbraidings of conscience; yet we see that the sincere Christian, however deluded at the moment, cannot *long* enjoy any thing which has been obtained by deviating into those crooked mazes, which lie thickly set on either side, to entrap the traveller who is journeying to heaven.

The consciousness of guilt persisted in, clogs his spirit, and builds, as it were, a wall of brass between him and his God, hunting him "like a partridge upon the mountains;" till, with the prodigal, he comes to himself, arises and goes to his Father, and weeps his confession in the merciful arms that are extended to receive him. There is an affecting instance of a mind thus disquieted, and thus restored, told by Samuel Kilpin of himself, when a child, and which is well fitted to convey instruction to Christians of any age. It is as follows:—"When seven years old, I was left in charge of the shop; a man passed, crying, 'Little lambs, all white and clean, at one penny each.' In my eagerness to get one, I lost all self-command, and taking a penny out of the drawer, I made the purchase. My keen-eyed, wise mother, inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and much admired. To me, it was a source of inexpressible anguish. Continually there sounded in my ears and heart, 'Thou shalt not steal, thou shalt not lie.' Guilt and darkness overcame my mind, and in sore agony of soul I went to a hay-loft,—the place is now perfectly in my recollection,—and there prayed and pleaded, 'with groanings that could not be uttered,' for mercy and pardon. I entreated mercy for Jesus' sake. With joy and transport I left the loft, from a believing application of the text, 'Thy sins, which are many, are forgiven thee.' I went to my mother, told her what I had done, and sought her forgiveness, and burnt the lamb, while she wept over her young penitent."

This is the sort of repentance which gives joy to the angels of God; and, oh! how beautiful, how blessed is its sweet humility, compared with the iron hardness of that pride, which, though it will not save a man from stooping to the meanest artifices to accomplish his ends, will, nevertheless, constrain him to resist to the uttermost the salutary confession which alone can effectually heal the hurt which sin has made upon his peace. His grovelling eye is fixed only upon *himself*; and how many deceits must be practised when the mind is only influenced by earthly considerations, and when the claims of selfishness are allowed a hearing! What a deafener of the ears, what a turner of things upside down, is this self-love! No wonder, then, that he who is the father of lies, and the source of all confusion, should make it the mighty engine of every evil work. No wonder, that, at its first sigh for the fulfilling of this or the other desire, he steps forth to its aid; which he usually does by involving the mind in a train of confused and intricate reasoning, upon points which a simple adherence to the straightforward dictates of an enlightened conscience disposes of at once, without making any argu-

ment necessary. There is nothing more to be avoided, than entering into argument with Satan. He is always the questioner that comes with liberty to disobey. His approach upon his destined prey is the same as it was at the first. "Hath God said ye shall not do this or that? Is there any harm in such or such things?" are questions which, commonly, pave the way now, as they did then, into disobedience and suffering. With what consummate wisdom, then, has our Divine Redeemer laid the axe to the root of the tree, by making it the condition of his receiving a man as a disciple, that he should deny himself! "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." He, who "was manifested that he might destroy the works of the devil," attacks *that* first, wherein and whereby the devil most successfully accomplishes his works. We are told in the Scriptures of truth, that "the heart is deceitful above all things, and desperately wicked." Who is there that faithfully examines himself, and does not find enough to confirm this statement? It was pity for our helplessness, and compassion at seeing us not only wretched in ourselves, but made still more wretched as the tools of the prince of evil, that caused the Saviour of mankind to embody himself in our nature, and go about in our sorrowful world, doing good. Yet, be it remembered, that though he came to bestow love and mercy upon us, it was the love that saves *from* sin; the yearnings of infinite *purity*, as well as infinite compassion; the tenderness of One who knew that *holiness* was happiness; and whose divine and spiritual precepts, addressing only the lost, polluted soul, had nothing for the selfishness of the flesh and fleshly mind, but resistance and denial even unto death. "He that forsaketh not *all* that he hath," (that is, all of his *own* stock of fallen Adam,) and "he that hateth not his own *life* also," (that is, the life of *self*,) "he *cannot* be my disciple."

This is the religion of Jesus! the holy, humble, self-denying Jesus! This is the religion of the cross! the inward, spiritual cross, upon which the true disciple of a crucified Lord dies daily; thus entering into fellowship with his Master's sufferings, and seeking, with holy Paul, to be "made conformable unto his Master's death!"

How much, then, does it behoove the professor of Christ's religion, to inquire how far he goes in this species of self-denial and self-sacrifice, which his Lord and Master pronounces to be indispensable! In vain can we hope to keep the path of straightforwardness, if we do not enter it by the strait gate, and narrow way, of self-denial; and assuredly, in vain shall we cover ourselves with the name of Christians, if honest straightforwardness be *not* a distinguishing characteristic by which we are known. "Thou hast given a banner," says the psalmist, "to them that feared thee, that it may be displayed because of the truth." Therefore should uprightness of heart and life be lifted up, as the banner of the Lord, in the conduct of the Christian. "Ye are a city set upon a hill," says the blessed Saviour; and again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These are

solemn commands, which are not to be lowered to the estimate which each one, for *himself*, may think high enough. When each one acts for *himself* only, it is but too probable that he will act wrong, and fall into temptation, through "many foolish and hurtful lusts, which drown men in destruction and perdition." It is necessary, in these times, to remind the sincere inquirer after truth, that Christianity is still the same as it ever was, in the demands it makes upon its followers. When bonds and imprisonments, and every varied form of tribulation, accompanied the profession of it, there was an ordeal to pass through which tended effectually to sift out the chaff from the wheat. This is not the case now. Religion has become fashionable; and it may not be unwise for those who desire to "separate between the precious and the vile," to direct their attention to the *nature* of Christianity; and having considered the purity and strictness of its requirements, let them ask themselves if these are likely to attract many to enlist under its banners. "He that loveth father, or mother, or son, or daughter, more than me, is not worthy of me." "We must, through much tribulation, enter into the kingdom of God." "We glory in tribulations also." "My brethren, count it all joy when ye fall into divers temptations." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Does human nature willingly embrace the discipline and subjection, which alone can produce such principles as these? Ah, no, no!

Whenever we find religion an *easy* thing, we may be well assured that it is *not* the religion of Jesus Christ. *That* has always been a *hard* thing; a hateful thing, to the nature which it dooms to daily denial and crucifixion. "Strait is the gate, and narrow is the way, in which it leads, and *few* there be that walk therein." But now it would seem as though the precept were reversed; and that it was the broad way, and the wide gate, frequented by the *many*, that led to heaven. No deeply reflecting mind, no honest servant of God, but must, with grief, again and again have had occasion to remark the fearful and rapid advance which the enemy of souls is, at this time, making, under the disguise of religion. Go where you will, you meet this destroyer, this wolf in sheep's clothing, palming himself upon credulous mankind, in the garb of devotion. To use a commercial phrase, religion is, now, a *marketable* article. There is a *demand* for it. What can be the result of this but the unavoidable one of the springing up of a religion of *notions*, a religion of self-indulgence, a religion of *error*, in the place of a religion of *truth*. O, friends, ye who profess the Christian name, never believe that you can *glide* into the kingdom of heaven with ease and pleasure! "Through much tribulation we must enter into the kingdom of God." And there is no need to put the often-made inquiry,—"Must I *make* to myself crosses and discomforts, if God thinks fit to spare them?" The *true* disciple of Jesus can *never* want a daily cross, whilst there is unmortified sin remaining in his heart. If there be nothing else to exercise him with an unceasing conflict, (and there can be no conflict without suffering,) the

subjugation of *self*, with all its imperious desires, will find him sufficient cause for prayer and patience. And, being faithful in the duties of self-control, let him only act the part of Christian faithfulness towards others; not soothing them in any evil way, through fear of what may be the consequence to himself, of speaking the truth; but, remembering that solemn injunction, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him;" let him only deal closely and sincerely with his fellow-creatures, and he will find enough to exercise both his Christian courage, and his faith. In short, let him only, with the holy apostle, seek sincerely "to have a conscience void of offence towards God, and towards man;" let him only, with a noble disdain of every crooked by-road, and low contrivance for advancing his worldly interest, keep on the even tenor of his way, with clean hands, and pure heart, and he will not want a cross to bear, and that *daily*. Let all those, therefore, who would embrace and hold fast the religion of Jesus Christ, look well, that they "enter by the door" which is "strait and narrow;" remembering, that the author of that religion says, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Let them, also, for ever bear in mind, that the path which leads to heaven, is a *straight-forward* path, and that it is only to be kept by adhering to the precious counsel, which says: "Let thine eyes look right on, and let thine eyelids look straight before thee: ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left: remove thy foot from evil." This is the way in which to pass through "the waste howling wilderness" of this world, with safety and honour. This is the way in which to be prepared for inhabiting that "city which hath foundations, whose builder and maker is God." For what is it that fits us for that blessedness? The words of the Psalmist tell us: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

How concise, yet how comprehensive, is the delineation of the man, who shall attain to the happiness of dwelling with God! And what other happiness has the Christian to seek? What other enjoyment have saints and prophets waited for? "How amiable are thy tabernacles, O Lord of Hosts!" says the enraptured Psalmist. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "One thing have I desired of the Lord," again he says; "*that* will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Seeing, then, that to "be for ever with the Lord, is to be for ever blessed," it behooves us to examine ourselves, if we possess the character which is essential to the attainment of such perfect happiness. It is a simple character:—"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." It is by "*speaking the truth in his heart*," or, in other words, by making it as much a matter of conscience, to

think no deceit, as he does to utter none, that the Christian is chiefly distinguished. A regard to public esteem, and the furtherance of the views of self-interest, will often induce persons to walk uprightly, and work righteousness, "to be seen of men;" but it is only a deep, abiding consciousness, that "all things are naked and open in the sight of Him with whom we have to do," that can purify the heart of man from the disorderly and deceitful workings of its fallen and corrupt nature. It is only by an habitual attention to the straight, unerring line of *Christian* rectitude, which implies a higher, a diviner standard, than *bare* justice, that these evil workings can be suppressed. The true standard of Christian rectitude is set before us in the sacred command, "Whatsoever ye would that men should do unto you, do ye also unto them." How many temptations, not merely to deceit, but to *encroachment* upon the comfort of others, are here cut up by the root! And how constantly does the inordinate love of self-gratification require to be checked, by remembering this injunction! O, how greatly would the sorrows of this vale of tears be ameliorated, if *this* were the rule, by which Christian professors regulated their actions! For, it is not merely by actual deceit, and dishonesty, that the catalogue of human suffering is augmented; there are many ways of oppressing, and discomforting, which are practised without remorse by those who, perhaps, would shrink from being guilty of actual fraud. Yet, this species of assault upon the claims of our fellow-creatures, is as much forbidden in the Scripture, as dishonesty: as we learn from the apostle's injunction, "that no man *go beyond*, or defraud his brother in any matter; because, that the Lord is the avenger of all such." Unless the heart be under the softening influence of divine grace, there must be frequent temptation to *go beyond* our fellow-creatures, in matters where the laws of the land permit us the right. And, accordingly, we see in the conduct of selfish and covetous persons, how closely they will exact to the uttermost the stipulated labours of those whose services they hire! How unfeelingly will they press for their *right*, whether of money or work, when, sometimes, through sickness and poverty, neither money nor work can be tendered them without pain and distress! What check can be put upon the movements of self-love, in such cases, if the mind be not under the guidance of some principle, more tender and delicate than rigid justice? Blessed be God! He has not only directed us in the Holy Scriptures to do as we would be done by; but he has given us a witness *within*, which confirms and applies the *outward* command; and which, when faithfully attended to, and obeyed, never fails to lead the mind out of all *unkindness*, as well as all *unfairness*, in its dealings with others. "My sheep hear my voice," says the blessed Jesus, "and follow me." It is this precious saving voice which always speaks to deliver from evil, which the true sheep are to mind. It is the directing voice which is promised, Isaiah, 30. 21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." It is the living law of the Lord specified, Jer. 31, 33: "And I will put my law in their inward parts, and write it in their hearts, and will be their God, and they

shall be my people." It is the strength-giving spirit spoken of by Ezekiel, 36. 27: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them." It is that principle, more divine, more lovely, than bare justice; which, when followed, guides out of every obscure, entangling, crooked practice, and which makes the path of the just to be indeed, as "the shining light, which shineth more and more, unto the perfect day."

And, not only out of all *unkindness*, as well as out of all *unfairness* in our transactions with our fellow-creatures, does this divine principle deliver us; but, it causes us "to make straight paths for our feet," under any circumstances of common occurrence, wherein self-love is very apt to incline us to leave the straightforward road.

How often, in the journey of life, does the desire of compassing a particular end, furnish a temptation to acts of duplicity! An open letter falling in the way, an opportunity of overhearing private conversation, are of this description: and on occasions, commonly so sudden and unexpected as these, where is our help but in a habit of prompt obedience to that internal guide, whose righteous dictates point, with living light, far, far away from the dark labyrinths into which, in such cases, self-love is prone to enter? Again, in the instance of meeting with opportunities of *taking advantage* of others, how precious are the tender checks of the good shepherd's voice! How frequently do such opportunities occur, wherein, by withholding, or misstating the truth, we may induce our fellow-creatures to comply with our wishes! Temptations to take advantage of the ignorance, the imprudence, the necessities, the dependence, the timidity, or the generosity of others, must frequently meet the person whom God has been pleased to endue with the power which riches, talents, and influence of any kind confers. What need, then, that the heart be under the dominion of a sacred and unbending principle of rectitude, to furnish it with a rule of conduct which is fitted for all circumstances, and which shall deliver it from all those mean and unworthy shifts, to which the grovelling nature of self-love is never ashamed to stoop. Truly, indeed, the way of the Lord is strength to the upright. Truly, indeed, does he fulfil to those who seek him with their *whole* heart, that precious promise, "I will cause them to walk by the rivers of waters, in a *straight way, wherein they shall not stumble*," and make them know, by blessed experience, that it is "the way of holiness;" and that "wayfaring men, though fools, shall not err therein." How often do we stand in need of being refreshed by these considerations, when harassed on the right hand and on the left, with the goadings of selfishness, aggravated by the subtlety of Satan, tempting us to the commission of actions, which, without being directly dishonest, we perceive to be unworthy of our Christian profession! Who is there that has not experienced these harassings? Who is there that has not, under the impulse of the moment, made some promise, or raised some expectations, which cooler reflection causes him to repent of, as imprudent? And who is there (especially if the matter repented of should come under the denomination of what is called a trifle) but has been tempted to

use, if he actually has not used, some false excuse to cover his failure towards his fellow-creature, without *much* regard to the displeasure of his Creator? How common, for instance, are the most palpable untruths, when it is not easy to be extricated from some invitation, given or accepted? How usual is it for persons, without a blush, to *invent* motives for their actions, or substitute the ostensible for the real, whenever it suits their worldly purposes; and what serpentine movements will they make use of, to *twine* themselves out of unpleasant situations, in which their own measures may have been the means of placing them!

But, let there be an habitual consciousness of God's law in the heart, and a custom of bowing to its requirements, and how clean and clear a deliverance it works out of all such difficulties, by simply commanding us to speak and act uprightly; and, when we have made promises or engagements which we cannot, or do not wish to fulfil, to bear the humiliation of acknowledging our error, and the shame, or contempt (if such be our ^{an}portion,) which it deserves! And, surely, to the heart which knows any thing of the grace of repentance, and the precious, though sorrowful fruits, which grow in that lowly soil, such humiliation is valuable indeed, compared with the skulking sort of hide-and-seek, the flimsy excuses, and *poor* pleas, which very proud people sometimes stoop to adopt, to cover their faults. How sure a guide, also, is a straightforward principle of action in the innumerable cases of embarrassment to pride and covetousness, which will arise from the common circumstance of possessing near relatives and connexions in an inferior rank of life! The man that walks uprightly, has no shuffling contrivances to keep them aloof. If they be poor, he relieves their necessities; if they be worthy, he seeks their society: nor could he find comfort in neglecting their claims, because the accidents of life may have placed him above them in point of outward appearance. The rule *he* walks by, is given forth by *Him* that changeth not. It does not therefore vary, and take its direction from the ups and downs of worldly views. It has but one end; which is, to cause him to do that which is acceptable in the sight of God; knowing, that such as he is in the sight of God, he *only* is, be his pretensions what they may. Hence, how decidedly it speaks, *when allowed a hearing*, upon every point of honesty connected with the discharge of debts; a matter in which so much shuffling and dishonesty is common, that a tradesman will almost be surprised to meet with a customer who will, voluntarily, rectify any error whereby, in selling his goods, he has unconsciously made himself a loser. "I wish every one that deals with me had your principle," was the remark of a tradesman not long since, to a friend of the author's, upon an occasion of this kind; and then he made the lamentable statement, that it was not only of irreligious characters that he had to complain for want of uprightness in their dealings with him, but even of many that made a more than common profession of godliness.

How distinct and simple are its dictates, in opposition to the *mystifications* of self-love, when there is a desire to borrow, without any probability of repaying; or, when having borrowed articles, there arises a desire to keep them, in the hope that the lender

has forgotten them! What an armour of defence, on the right hand and on the left, is it, from the common temptation of seeming to be something, when we are nothing, by pointing us to the straight and simple path of truth; and how does it spare its possessor the ridicule and contempt which await the lofty pretender to talent, to riches, to connexions, or any personal advantage, when his pretensions are found to be "things of nought," and he himself a vain boaster! What "a breast-plate of salvation" is a righteous principle of straightforwardness, when envy, hatred, and malice, would shoot their arrows against the Christian professor; and how secure a defence is provided for that man, in almost every species of trial, who is *known* to "walk uprightly, and work righteousness, and speak the truth in his heart;" the man whom his bitterest enemy cannot accuse of a low, false, dishonest action; but whose word is his bond, and whose deeds confirm what his words promise! There may be, perhaps, great faults, many backslidings, grievous infirmities, in the character of such an one; but still, "the law of his God is in his heart, none of his steps shall slide." And though the wicked watch, and seek to slay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." How entirely does it guard the mind from every temptation to take the advantage, which selfish persons are so apt to use, of flattering the vanity, and practising on the weakness of proud conceited people, in the hope of turning their folly to some account! How securely does it shield those who are placed in the situation of rulers and instructors, from the shame and humiliation of having to pass by an offence against truth or honesty, lest they should hurt their *own* wound, and be reminded by the culprit of some similar failures on their own part! But, where should we stop, if we were to attempt to particularize the manifold advantages which an abiding adherence to this principle of rectitude confers? In a word, it is that precious thing, which, like a vein of gold running through the earth of the fallen nature, more especially distinguishes the *sincere* from the mere *nominal* Christian. It is not difficult to *appear* religious, but it is difficult to be *really* so; since it involves a change of heart, which *he* who searches the heart alone can accomplish; and he effects it only, by "turning us from darkness unto light, and from the power of Satan unto the power of God."

Now, we are not delivered from darkness, whilst we do the works of darkness; nor, from the power of Satan, whilst we serve him. Untruth, and dishonesty, are amongst the works of darkness; and those who do such works, as much serve the devil as if they were to bow down and worship him. Let us, therefore, upon whom the name of Christ is called, cast away the works of darkness, and let us put on the armour of light. The tree is known by its fruits; and it is by the difference of the fruit they bring forth, in their life and conversation, that the true and the false professor are distinguished from each other. In doctrine, and in all the *outward* observances of their common faith, they may agree; but there will always be some manifest and decided tokens, in the difference of the fruit they bring forth.

that one is the good, and the other the corrupt tree. "As the man *thinketh*, so is he;" and what is passing *within*, will certainly, in some way or another, be visible *without*. Life abounds with circumstances calculated to manifest *what* are the *real* principles of most persons, whether professors or profane; and whenever there is a desire of glorifying God, the transactions of every day will yield opportunity for doing so; as they will also afford means for serving the flesh, the world, and the devil. And herein is the conflict of the Christian. Something will always have to be *sacrificed* by the man that seeks to serve God with a pure heart. David refused to offer burnt offerings unto the Lord his God, of that which cost him nothing; and so must all, who aim at obtaining the testimony which David received, even to be persons "after God's own heart!"

The great point is, to have the *heart* "established with grace;" for true religion is *heart*, and not *head* work. Many persons (perhaps almost all who pretend to reflect about any thing) have a *notion* that truth is a precious thing; and they may find pleasure in the study of it. But *knowledge*, though useful and valuable, will not be sufficient, of itself, to defend the soul from the attacks of Satan. *His* business is with the *heart*, the affections, the *will*; and provided he can but lead and govern *there*, he cares little what occupies and amuses the understanding. He has baits suited to the besetting sin of every person; and whilst that sin, be it what it may, remains unmortified, he has an avenue of approach, and power to lead, and *mislead*, which is not to be resisted by that which is merely held as a *notion* in the head. The Christian who desires "to adorn the doctrine of God, his Saviour in all things," must receive the truth in the love of it; and adopt, as a leading principle, a courageous and persevering habit of *self-denial*. Nothing more completely baffles and foils our subtle enemy than this. It is to snap asunder all his gins and snares, as Samson broke the bonds of the Philistines; to cut the thread of all his sophistry, and to render nugatory all his contrivances. Nothing is left him to work upon in the man, who, in obedience to the commands of his Lord and master, stands in a continual contrariety to the will of the flesh. As the root of all *real* piety, let us dwell in the fear of the Lord, which "is the beginning of wisdom." Nothing else can purify the heart from evil, especially when there is a particular inclination to the practice of deceit. Most other sins have such broad features of wickedness, as to be recognized on their first appearance: as, in the case of anger, envy, pride, &c., which a regard to the opinion of our fellow-creatures will sometimes suffice to restrain. But the workings of deceit are of so secret and *internal* a character, and usually covered with so plausible and pleasing an exterior in the sight of others, that if they are not opposed by some *inward* check, they are not likely to be restrained at all. That check can only be found in the fear of that All-seeing eye which penetrates the deep recesses of the heart; which fear it is that prompts the solemn, saving thought, "*Thou God seest me!*"

We see in the examples of holy saints and prophets recorded in the Scriptures, how prominent a place was given in their hearts to uprightness and integrity. Of Job it is said, That he was perfect, upright, and one that feared God and eschewed evil! "I will walk within my house with a perfect heart," says David: "I will set no wicked thing before mine eyes, I hate the work of them that turn aside, it shall not cleave unto me." "He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight." "Ye are witnesses," says Paul, "and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe." And again: "Herein do I exercise myself, to have always a conscience void of offence towards God, and towards men." Again: "We have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but, by manifestation of the truth commending ourselves to every man's conscience in the sight of God!" O, friends! ye who profess yourselves to be on the Lord's side, in the midst of a world that lieth in wick-

edness, behold your calling! Ye are the Lord's witnesses, and it is *your* business to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, amongst whom ye are to shine as lights in the world, holding forth the word of life!" And not *merely* are you called upon to hold it forth in the way of giving good *instruction*, but let your *lives* preach for you. The world will far more attentively fix their eyes upon what you *do*, than what you *say*; and though you should speak with the tongue of men and angels, they will never believe you a true disciple of him who says, "Take heed, and beware of covetousness," if they behold you grasping at every means of increasing your wealth; adding storehouse to barn, and warehouse to warehouse, and occupation to occupation, especially if some of these last should be of questionable propriety, when considered as the calling of a religious professor. As little will they give credit to your possessing Christian principles, if they detect you in habits of dissimulation. Your walk before the face of your fellow-creatures must be in the King of king's highway; and not a creeping along, with zig-zag motion, through the winding mazes of duplicity. Let every body see where you are; and do not have to be searched for in holes and corners, where the light of day never enters. It is a glorious thing to be called upon to fight the battles of the Lord God of hosts, and to stand on *his* side, in a world where so few will make the smallest sacrifice of their selfish views and wishes, in behalf of Him who gives them every thing; though, in profession, they may talk of being ready to part with all, and follow Christ. Human nature is the same as it was when the Lord testified of it by the prophet Ezekiel: "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." But let it not be so with you! Remember the command: "Put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! Put on the new man, which, after God, is created in righteousness and true holiness." Put on the beauty of holiness; be living epistles of Christ, "known and read of all men;" and you will find that there is a secret weight and impressiveness in the conduct of a really straightforward, religious man, which operates to restrain, if it fails to remove, deceitful and unworthy practices, in those immediately within the sphere of his example. Truth is a holy and heaven-born thing; and whenever it is found, it diffuses in its very presence, though silent, a sacred, solemnizing influence, which limits and chastises the bold effrontery of falsehood, and causes it, against its will, to be awed and subdued!

Therefore, "stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls!" A rest unknown to the children of deceit, the contrivers, the creepers in by-paths. Ah! what avails it when they *have* accomplished their purposes? What does the Lord say of those whose "lips have spoken lies," and whose thoughts are thoughts of deceit? "The way of peace they know not, and there is no judgment in their goings; they have made them *crooked* paths; whosoever goeth therein, shall not know peace." Let straightforwardness, then, in thought, word, and deed, be the distinguishing characteristic of the servant of the Lord. It may not, perhaps, array him with much attraction in the eyes of a misjudging world; but, before Him who seeth not as man seeth, it causes him to be "all glorious within." Truth, dwelling in his soul, it emanates with steady ray, through every diversity of circumstance and condition which may befall him! His heavenly Father's "seal is on his forehead;" and whatever else may change, *his* spirit is imbued with that which knows no mutability: but which, arraying him with the "fine-linen, clean and white," prepares him for an admission into that holy city, of which it is said, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh a lie*!"

INDIVIDUAL INFLUENCE.



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INDIVIDUAL INFLUENCE.

"A CERTAIN nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come," &c. Luke, xix. ch.

There is scarcely any sentiment more frequently enforced in Holy Writ than the accountability of man. The consideration of the parable of the talents which exhibits rewards as the meed of obedience, stimulates to the discharge of our relative duties towards God and our fellow-creatures, and furnishes us ground for many solemn and affecting apprehensions of what may be the consequences of misusing our allotted day of probation. Nothing, therefore, can be more needful for the man who desires to ensure to himself that which will endure when all things are passing away, than to ascertain with precision the use he is *now* making of the talents entrusted to his care.

Most persons, it is to be feared, live with scarcely any other definite purpose than to enjoy as much, and suffer as little as possible; for the love of ease and indulgence is as congenial to the fleshly will of man, as it is to the nature of any other animal. But, even in minds thus darkened and debased, there exists a spark of something pure and heavenly, which, under the most oppressive weight of worldliness that can be laid upon it, is never wholly extinguished. It lives, though it be in the grave; and there is a voice appointed to arouse it, which ever and anon exclaims, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Few persons are in any degree aware of the immense importance of their own individual example to those who are immediately and intimately brought into contact therewith; for few can calculate upon the powerful effects of small causes, which are of uniform and constant recurrence. How few, for instance, consider the baneful influence which the giving way to ill-temper diffuses over the circle of their family and friends! In such a wilderness of thorns and briars as this world, where we can scarcely *touch*, much less venture to *grasp* any object without now and then being wounded, how needful is it to be possessed of that heavenly principle, which, like the balm of Gilead spoken of by the prophet, shall drop its holy unction into the corroding irritation of the fallen nature, turning its poison into the dew of Hermon, "even the dew that descended upon the mountains of Zion," and from the very bosom of distress and disappointment, eliciting a sweetness which breathes the atmosphere of heaven upon all around it!

But, oh! how different is the case when the leading person in a family, be it father, mother, humoured son or daughter, disturbed by that common position of human affairs which is usually characterized by the expression of "*things going cross,*"

comes, in the potent dominion of selfishness, to scatter the withering blight of an unhappy temper through the whole habitation! Alas! to deaden and destroy any thing that is tender, and kind, and lovely in our fellow-creatures, can be no light offence against a God whose nature and whose name is Love!

Heads of families sometimes relate with an apparent delight in the presence of their children and servants, entertaining stories, or remarkable anecdotes, in which a disregard for truth or honesty forms a chief feature. Perhaps it may be the contrivance of some clever sharper to elude justice; some intriguing politician to accomplish his purpose; or some needy impostor to succeed in passing for an honest person. Now such sort of discourse may seem of no importance; but when it is considered how often the worldly interests of dependants, and the heedless pursuits of children and young people, place them in circumstances in which the tendency of the natural heart is to violate the truth, in order to hide a fault, or to secure a present pleasure, it cannot be made a question, but that every tender and precious check which the secret witness of the Lord may make in their consciences, is in imminent hazard of being crushed and set aside, by the polluting recollection of instances in which they have known their seniors, and those who were placed in authority over them, to treat acts of deceit and falsehood as a light and trivial thing.

If anecdotes like those alluded to, should be narrated in our presence, and we feel as though it were a thing almost impossible for us to damp the hilarity of a cheerful party by words of reproof, when we believe *no kind of harm* is intended; let us remember that if we are not willing to give utterance to the language of disapprobation, there is, in the reproof which a calm, meek, sustained silence inflicts, perhaps, a more effectual service rendered to the cause of truth and propriety, than if we were to harangue upon the subject for an hour. There is a serene dignity in the reprimand of silence, which brings over an offending spirit something of the holiness and majesty of God, who works all his glorious wonders, in nature and in grace, with the impressive solemnity of silence. In silence, He meets the soul; in silence, He penetrates the conscience; in silence, He spreads before the guilty their accumulated wrongs against Him; and with "neither speech nor language," shakes the earth of man's fallen nature to its very centre. Hence it is that scarcely any species of correction or instruction is so totally repugnant to the carnal mind as that which is accompanied with the down-breaking, flesh-crucifying power of silence; the felt consciousness of which repugnance occasions it to be but seldom resorted to, in appealing to the hearts and consciences of those with whom we have to deal, in the character of monitors or reprovers. It therefore often happens that the offended and the offender, the teacher and the learner, are all beclouded and bewildered in a multiplicity of words, wherein little is effected beyond the nourishing of self-complacency in those who speak, and a spirit of disputation in those who hear. It is very desirable, indeed, that more attention should be paid, on the part of religious instructors, to

the value and importance of a prepared state of mind, before they proceed to the performance of their allotted duties. Until an experimental acquaintance with Divine truth is, in some measure, wrought in us, we may be assured that we are in no condition to produce any deep and permanent good effect upon others. Things will only act, and cause to act, according to their nature. That which is merely the result of study, and which exists but as a notion or opinion of our own mind, will do no more than produce its own likeness of notions and opinions in those we desire to influence, if it does stir them up to wrangling and jangling, to prove our views to be erroneous.

If nothing can be acquired to any efficient purpose in human knowledge, except the mind be concentrated on the object before it, so neither can any valuable acquaintance with Divine truths be wrought out, but by the subjugation of every busy, wandering imagination, and the "bringing into captivity every thought into the obedience of Christ." All this is the work of waiting upon, watching for, and diligently obeying the smallest movements of that Holy Spirit of Truth who is promised and bestowed as our "Guide into all Truth," and to whom we are to hearken, as the scholar listens to the direction of his master.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." It will not be necessary for us to look out for great or extraordinary occasions of exercising our allotted portion of this precious and "unspeakable gift;" for such opportunities may or may not come; and if they do appear, we may or may not believe ourselves equal or called upon to meet them. But let us stand at our post, like the porter who was commanded "to watch;" and do not doubt but that, with a heart previously disciplined by the "preparation which is of the Lord," sufficient opportunities of serving our Divine Master will arise, though they should seem to us of a kind so trivial, that, on their first appearance, we may be inclined to overlook them altogether.

It is scarcely to be conceived by those who have not submitted to the faithful observance of the smallest monitions of conscience, by what little, and, as some might call them, low means, a soul is advanced in faith and obedience; for it pleases God to serve himself by his poor, insignificant creatures, in that way which shall best prove that the work accomplished is the Lord's, and not man's. "I am the Lord: that is my name: and my glory will I not give to another." This is the seal with which he stamps his righteous acts; and hence it is, that, in every great and glorious manifestation and revival of true religion, the instruments employed have commonly been persons and things of little or no account in human estimation.

What have we, then, to do, but to "cast our bread upon the waters," in the full assurance that we shall "find it after many days," since the simplest word spoken in sincerity, the most trifling act of usefulness unpretendingly performed, as to the Lord and not as unto man, things even singular, and as in our fallible judgment, leading to no important results, yet, as apprehended requirements of our Heavenly Father, receiving our willing and

prompt obedience, cannot fail, at the appointed time and in the allotted manner, to fulfil the secret purpose whereunto they were sent, and be blessed to the benefit of many, perhaps yet unborn. There is no calculating upon the extent of individual influence, whether good or bad, for its ramifications are endless. But, as the evil propensities of human nature are ever eager for indulgence, and consequently upon the watch for the smallest incentive in the shape of example, how careful should the servant of God be to avoid ministering in the least measure to *their* growth, and to throw the weight of *all* his personal influence into the scale of virtue and true holiness! For, assuredly, whether we believe it or not, we have the ability to cast a preponderating power into the good or evil of such of our fellow-creatures as are brought into contact with us! Be assured, that, whether we will or no, we, in some degree, *give the tone* to their moral and spiritual feelings. If our walk and conversation be with the apostle "in heaven," it will diffuse so much of that holy influence upon the "dry bones" around us, as will often cause "a secret shaking" to take place amongst them. God, as we have before remarked, has something to plead his cause in every heart; and *this* it is which always recognizes what it is good, and which often causes the poor, misled, polluted soul, to long to be united therewith.

What encouragement, then, is held out to us, in only looking upon the simplest train of human things, and in remembering how *we* ourselves have often been operated upon by such simple trains; what encouragement, we repeat, is held out to us, to consider our own example as one of the most effective of all ways of benefiting our fellow-creatures! But, in doing this, it will be well for us to "count the cost:" since, as it is one of the most efficacious, it cannot be denied but that it is also one of the most *difficult* modes of the many which present themselves, of being serviceable in our place and condition; for believe me, my Christian friend, you can form no conception, unless you have experienced it, of the sharp exercises you may be required to undergo, in performing even the *different little* things, that a sense of duty may suggest. For instance, in obeying that solemn command, "Thou shalt not suffer sin upon thy neighbour," how often may it be needful for you to take a very painful and humiliating position to the pride of the fleshly mind!

But, let us faint not, dear Christian friends, when demands come upon us for services of a sharp and painful nature. "As thy days, so shall thy strength be:" and with every required duty a voice may be heard, saying "Fear thou not: for I am thy God: I will strengthen thee; yea, I will keep thee; yea, I will uphold thee with the right hand of my righteousness."

The one great design of our Heavenly Father is to take away *our own will*; a purpose which is evidently shadowed out in the Jewish sacrifices, so minutely specified under the Mosaic dispensation; in which the continual slaying, and shedding the blood of animal life, most distinctly and divinely teaches us the necessity of crucifying and pouring out the life-blood of the fleshly mind and will of man. There never was, nor ever can

be, any other way to God, than the way of the cross,—the way of sorrow and death to the flesh. The Saviour of mankind himself passed through this dreary and painful path; not that we should escape it, but “because in all things it behoved him to be made like unto his brethren.” “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” Who, “though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”

Whenever, therefore, or wherever the blessed Jesus beholds a heart acknowledging the calls he may see fit to make upon it, without questioning the great or little, the profitable or unprofitable result which may ensue, he beholds his sincere disciples,—his faithful stewards,—and not the mere repeater of “Lord, Lord, have I not prophesied in thy name, and in thy name done many wonderful works!” The whole work of Christ’s religion is the formation of a new and heavenly creature, in the place of a corrupt and earthly child of the old Adam. It is not our business to inquire how this is to be accomplished; but to leave ourselves in the hands of that great, Almighty Being, who alone can bring it to pass, and who effects it by ways of his own, with which we have no other concern than obedience. It is, in truth, a common and grievous mistake, to suppose we are likely to choose wisely in taking our own way in religion, or following the bent of our wishes in seemingly good things. And certain we may be that we are not fulfilling our stewardship as God would have us, if we are not frequently reminded that there is a cross to be taken up; and that, *not* merely by *reading* so in the letter of Scripture, but by *feeling* the sacrifice it requires of our own contrary will and wishes. Assuredly, there is no serving God without these *living* sacrifices; and hence the exhortation of the apostle, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service.” Our Heavenly Father *demands* these offerings; He makes way for them. We shall be living to as little purpose as he who hid his lord’s money in the earth, let us be outwardly as busy as we may, in good words and works, if we are not undergoing more or less of the crucifying power which accompanies the things, be they few or many, that we are required to do, *against* our own will. To a mind upon the watch for glorifying God, such things will be of frequent occurrence. Who are there, amongst the sincere and honest-hearted, that have not had frequently to struggle with a desire to escape from the requirements of duty, when they have pointed to the administering a much-needed word of caution or reproof to persons who are more likely to be offended at their intrusion, than benefited by their advice.

Perhaps we are associated in habits of intimacy with those who are deficient in principles of truth and integrity; or we cannot fail to remark in others an unkind disposition to satirize, and

scan with severity the faults of their fellow-creatures. In some persons we may encounter (*united even with a high profession of religion*) a fearful mass of uncrucified pride and arrogance; and in the greater part of all whom we may happen to be acquainted with, we may *groan* to discover huge mountains of prejudice and illiberality, diversified with traits of worldliness and vanity, which we could take no share in encouraging, or even allowing, without betraying the interests of our Lord and Master.

What are we then to do, as faithful stewards of the talent of usefulness entrusted to our care? Are we to take the part of smiling, with ambiguous meaning, as some do, who, "from the fear of man," *dare* not censure, and yet, for shame, cannot openly approve, when instances of this kind are brought under their notice? Are we, like these lukewarm disciples, "neither hot nor cold," by civil speeches, and soft simpers, to become, as it were, a *kind of smugglers* in worldly matters, by secretly entering into the views and interests of the half-worldling, half-religious professors, who seek only the countenance and company of those who are for finding out the easiest way to heaven? O, let us look to it well, dear Christian friends! let us look to it well, that, in these days of much profession, and many notions about the things of God, we be not, in any wise, entangled with "vain talkers," understanding neither "what they say, nor whereof they affirm." Let nothing pass without examination. "Believe not *every* spirit, but try the spirits whether they be of God: *because many false prophets are gone out into the world.*" "Prove all things;" that we may be enabled to "hold fast that which is good:" *first* proving, as is most fit and right, our own selves. Are the respective duties of our allotted place and condition in life, performed "as unto the Lord, and not as unto man?" If occupying the responsible situation of rulers of a family, or a household, do we bear in mind that the God of Israel saith, "He that ruleth over men must be just, ruling in the fear of God?"

Do we stand aloof, with honest disdain, from the low cabals of party purposes, neither following, nor setting up a cry of "Lo here!" or, "Lo there!" or, "I am of Paul," and "I of Apollos;" not hardening ourselves, nor tending to harden others, with that heart of stone, which, suiting itself to all occasions, stands faithful to nothing, but an unvarying determination to get the most that is to be got of the things of this world? Do we separate ourselves from those who, "whilst they promise liberty to others, are themselves the servants of corruption," and, glorying only in this, that we are *not* our own, but the Lord's freemen, who has bought us for himself, with the price of his own most precious blood, do we manifest, throughout our lives and conversations, an unshaken purpose of living no longer unto ourselves, but unto the praise and glory of our Father which is in heaven!

But, if of that sex whose sphere of action lies more within the range of retired and domestic duties, if as a wife, a mother, the

mistress of female dependants, or solitary and outwardly defenceless, thou art, in a measure, dependent thyself,—in whatever circumstances thy lot may be cast,—think not, dear reader, that thou art powerless to serve, and that materially, the interests of virtue and religion! I would remind thee, how valuable is the power entrusted to those who superintend the employments, and direct the habits of young females, of leading them, by the force of personal example, away from the common snares into which the vanity of their hearts is so continually entangling them.

Alas! what can be the expectations of success in that *teacher* and *talker* about the virtues of humility and modesty, who addresses her young hearers, with her own person bedizened with every kind of frippery and folly, that the “lust of the flesh, the lust of the eye, and the pride of life,” are continually bringing forth, in the things which are “not of the Father, but of the world.” If called to exercise the duties of a mother, art thou *strictly watchful* to meet the faults and delinquencies of thy children, in that holy reverence and fear of the Lord which shall deeply impress their young minds with a conviction, that no sorrow could befall thee of a more acute and overwhelming kind, than to see them grow up in ways of ungodliness, and indifference to the favour of God? O, how fearful is it, to behold the keenest anxiety evinced, that the female part of the family should acquire graceful manners, and polite accomplishments; and to perceive a trespass in some point of gentility visited with severe reproof, and alarmed looks; whilst habits of dissimulation, and disregard of truth, are lightly passed over with a slight word of censure!

It is most painful to remark the artificial ties by which society is generally linked together, by the use of flattering expressions, and apparent good-will on the part of many persons, who secretly envy, dislike, and, as occasion serves, mutually ridicule and revile one another. As saith the psalmist, “they speak vanity every one with his neighbour, with flattering lips and with a double heart do they speak.”

And how can it be otherwise, amongst the children of this world, whose associations are, for the most part, composed of individuals who know little of any higher motive of action than that of self-interest? In such a weak and superficial state of things, how needful and how valuable is the counteracting influence of *one* honest and sincere soul! Oh! how incalculably lovely is it, even in the sight of those who will not break their bonds, nor disengage their minds from thralldom which they themselves are often compelled to despise! Yes, there *are* times, even in the reign and dominion of vanity and selfishness, when the “*still small voice*” within, suggests to man, that he was born for something better than to run into this foolishness and sin; something that makes him, in secret, ready to blush at acting the part of the sycophant and parasite, and prompts a latent wish that he *could* but venture to leave off pretending and *seeming*, and actually *be* sincere and upright. *Then* is the time when the

weight of good example is duly appreciated; and the fewest and simplest words of truth are likely to make a deep impression. Art thou, dear friend, in thy place and condition, the minister of these few and faithful words! Art thou, through every temptation of self-interest, preserved "from flattering with thy tongue," and ever found, "in the midst of a crooked and perverse generation," a witness on the side of God and Truth? Dost thou also, in this day of religious pretension, entirely renounce all attempts to appear one jot more amiable, more pious, more solicitous about the welfare of thy own soul, or the souls of others, or, in any degree, more interested in the pursuit and acquirement of spiritual knowledge than thou really art? And, if under any awakening feelings, dost thou find thyself more disposed to turn with humble contrition to the Lord, and, in the words of the psalmist, to say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting;" than to hasten and tell thy experience to this or the other professor, with an ardent, though, perhaps, undetected hope, of passing for a person under *very interesting* and extraordinary impressions of a spiritual kind!

In a word, dost thou stand clear and disentangled from all such obliquities as these; having no other interest or desire but that the will of God may be the rule and guide of all that thou mayest think, do, and say, from morning to night?

"Alas!" perhaps thou mayest exclaim, "these are high attainments; who can hope to possess them?"

I will tell thee *who* can; yea, who *must*, in a measure, possess them; and that is the person, be it man or woman, who is *in earnest* in seeking the salvation which Christ Jesus works out; for the fallen souls of sinners. For salvation, remember, is not a mere notion of an act of mercy performed many ages ago, by which we are set free from the *consequences*, though we know nothing of being liberated from the *power* of sin: but salvation is that *cleansed, washed, and sanctified* state of heart and conscience, which is wrought out by the Spirit of Christ, *in and upon* the believer in Jesus; which *means of salvation* poor, wretched, fallen man *receives* as an "*unspeakable gift*," bestowed upon him, not for any merit that he possesses, but for the sole merit and work of righteousness performed in his behalf by the Saviour of the world; "who would have all men to be saved, and to come to the knowledge of the truth;" and who, having pledged himself, in his parting words, to "be with his disciples even to the end of the world," fulfils that promise, in causing his Holy Spirit to be the *indwelling* judge, companion, guide, comforter, reprover, and ever-present friend of all that seek, by prayer, to obtain this grace of God. *That* grace alone can make them "more than conquerors," over the combined force of all their spiritual foes; that strengthening grace which speaks in the encouraging promise, "To him that *overcometh* will I grant to sit with me on my throne, even as I overcame, and am set down with my Father on his throne." O, it is these *overcoming* ones,

these victors over the flesh, who can confidently hope to render up the account of their stewardship with joy, and not with grief. Persons who confess, by their self-denying, self-sacrificing lives, more than by the utterance of words, that they are indeed "strangers and pilgrims," "seeking another and a better country;" persons whose standard of right and wrong does not lie in notion or opinion; but in that deep, holy, *living* sense of the Divine Presence, which enables them to realize the experience of the psalmist, and say with him, "I have set the Lord *always* before me: because he is at my right hand, I shall not be moved." And again, "I have chosen the way of truth: thy judgments have I laid before me."

However *strange, painful*, or, in the world's eye, even *absurd*, therefore, the things may seem which are required of us, either in a way of doing or of suffering, by the gentle touches of the Spirit of the Lord in the secret of the heart, *most faithfully* observe and endeavour to obey them. We do not know what this reverent obedience will do for us, in the advancing our acquaintance with God, and promoting our own spiritual peace and welfare; nor yet what it may be the means of producing, for the everlasting good of our fellow-creatures. For, as the Lord was with Samuel, and "did let none of his words fall to the ground," so is he, in like manner, with his true servants in every age, if they will but faithfully yield themselves to *all* his requirements. But here, alas! is the difficulty. All sorts of religious professors can talk in a notional way, and in the words of Scripture, about their knowledge of God; but *few* understand, or will bear to undergo, the humbling, and down-breaking exercises, whereby *alone* this precious knowledge can be obtained.

Once more, therefore, dear fellow-pilgrims, in the Christian journey, whoever you may be, and whatever be your circumstances, I strenuously urge upon you the most absolute and entire surrender of yourselves to the faintest checks, the slightest enlightening of the Spirit of God upon your hearts and consciences. You will, in this way, attain to a knowledge of yourselves as well as a knowledge of the Most High, which will impart to you a tender sensibility of the *least* sin, quite inconceivable to the rash, self-willed, and presumptuous, *mere nominal* religionist. "All things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. *Wherefore* he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Awake, therefore, from the sleep of inobservance, in which so many drown their best interests. "*Watch thou in all things,*" says the apostle, writing to Timothy; and the counsel is needful to all. Watch *where*, and upon *what* occasions, the enemy of souls, acting upon the corruption of the fallen nature, most unsuspectingly draws us into his net. Remember, that it is the *one, broad, undeviating*, fundamental principle of the flesh, to be *always* hunting and catering, like Esau, for "savoury meat,"—or for something calculated to please the senses. Are we easily ensnared by the traps which the god of this world plants on

every side, to catch us through this medium? Are we, by nature, "mighty hunters" for self-gratification, that, like the Athenians who "only spent their time to tell or to hear some new thing," does the sight of *novelty*, in the way of books, music, pictures, shops, newspapers, &c., present baits which *hook* us in a moment? O, let us remember, then, the words of the wise man; which, however immediately applying to indulgencies of another kind, have a largeness of meaning that makes them suitable to almost every occasion of danger and temptation on the side of the flesh! "When thou sittest to eat with a ruler," he says, "consider diligently what is before thee; and *put a knife to thy throat*, if thou be a man given to appetite." *Slay*, therefore, on their first motion, all vain, unprofitable desires after the shadowy trifles of a polluted world,—a world from which we are continually passing away. Let us say with David, "Turn away mine eyes from beholding vanity, and quicken me in thy way!"

And, being found faithful in the "*few things*" which respect ourselves, let us stand ready to execute as faithfully whatever may be required of us, in regard to our fellow-creatures. Let us not shrink from such requirements *because of the cross* that may be in them; for it is the cross which brings the benefit, by compelling us to take upon us somewhat which *yokes down* the rebellious workings of the carnal mind and will, and "brings into captivity every thought into the obedience of Christ." Hear the testimony of a dear departed servant of the Lord, who *himself* faithfully bore his share of suffering in the cause of truth: "O my dear companions and fellow-travellers," he says, "towards the land of the living! *all* the motions of the life (of God in the soul) are cross to the corrupt part. Dwell in the life. Draw the yoke close about your necks, that ye may come into unity with the life, and the corrupt be worn out. Take the yoke, the cross, the contrariety of Jesus upon your spirits daily; that *that* may be worn out which hinders the unity, and so ye may feel your King and Saviour exalted upon his throne in your hearts. This is your rest, peace, life, kingdom and crown for ever!"

It is in this way only that we learn to know that "God is our refuge and strength, a very present help in time of trouble." We may *believe* Him to be such; but *proving* and *knowing* it implies something of a deeper kind, and which is founded upon personal experience of the extraordinary strength and support, whereby we *ourselves* have been carried through duties and trials most deeply humiliating and abasing to self. These are the things which unite the soul with God, in the sweetest and most endearing ties of the helpless child, and the wise, merciful, pitying and loving Father; who, though he cannot spare the stroke which is appointed to slay the sin, yet yearns, with a parent's kindness, over the suffering sinner; smiting, as it were, at evil with one hand, whilst, with the other, He draws to His compassionate bosom the poor creature, saying to him, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet

will I not forget thee." Yes, these are the things which lead to God, by bringing us into those depths where every human aid and comfort fails; and where nothing remains but to cast ourselves upon Him who made us, as He who alone can be our helper. This is *always* a tremendous plunge, and, to the last, shrunk from and resisted, by flesh and blood. But flesh and blood do not inherit the kingdom; but are things which are to be shaken and removed, "that those things which cannot be shaken may remain."

Thus instructed in the living experience of our own hearts, we will find, at length, something of the preciousness of that state, which David describes as the condition of a weaned child: "Surely I have behaved and quieted myself," he says, "as a child that is weaned of his mother: my soul is even as a weaned child." And this is the state to which it is the purpose of all God's dealings to conduct you; even the lamb-like state of meek and helpless dependence upon the Father, which is so sweet and lovely in his sight; which, as it ever lived and acted in his holy child Jesus, so it spake in devout acknowledgment by that Divine Being, when, rejoicing in spirit, he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

O, could we hear the testimony of those who have drunk the deepest of the salutary waters of affliction, we should, I believe, invariably find it to bear such witness to the purifying efficacy of every draught, as would induce us to prize nothing so much as being under the cross of Christ. Go on, then, ye faithful servants and followers of God's dear Son, in his nature, and in his spirit, which conquers by suffering; go on, through the cross, to obtain the crown. The world knows you not,—even as it knew him not; neither do those "who are at ease in Zion," "but are not grieved for the affliction of Joseph." "Press forward," toward the mark for the prize of the high calling of God in Christ Jesus, till, in the comfortable assurance of attaining it, you are, in your measure, enabled to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

THE END.

BRIEF MEMOIR
OF
JOSEPH PIKE.

"The memory of the just is blessed."



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MEMOIR OF JOSEPH PIKE.

JOSEPH PIKE was the son of one of the early members of the society of Friends, and was born at Kilcreagh, near Cork, Ireland, in 1657. His father died when he was quite young; but his mother was spared for many years afterwards, and acted towards him the part of an affectionate and faithful parent. In a journal of his life, from which the following account is principally taken, he mentions, that in after life, it was a source of great peace and satisfaction to him, that he always treated her in a becoming and dutiful manner.

Before he was seven years of age, he felt the convicting power of the Lord's Spirit striving with him, to draw him off from childish vanities; and, though he did not at first know what it was that was thus working in him, as Samuel knew not the Lord's voice when a child, yet, being convinced by it that he ought not to do those things which occasioned trouble and distress of mind, he was frequently enabled to refrain from them; which brought him sweet peace and satisfaction. This made him the more attentive to its dictates; and he was thus mercifully preserved from many of the evils incident to youth.

But, after he had attained his ninth year, "I began," he says, "by degrees to lose this condition; and I well remember how the enemy of my soul worked in a mystery, insinuating into my mind, 'what harm or evil is there in things which are accounted innocent diversions?' And being of a lively, active temper, this bait took with me; so that my mind was drawn off from attending to the convictions of the Lord's Holy Spirit in my heart, which did often bring trouble and condemnation upon me."—"I lost that inward sweetness and peace which I had before enjoyed; and, by endeavour-

ing to stifle these secret reproofs, I grew harder, until, from a desire to keep company with other wild boys, I took delight in getting out into the streets to play with them; so that I grew very wanton, although my dear parents endeavoured to restrain me. After I had been associating with such companions, when I came to be a little still, the Lord's judgment would seize me, and bring me under great trouble of soul: then I would resolve to refrain, and do so no more. Yet perhaps the next temptation that offered, I could not withstand, but fell into the same snare again.

"Thus it was with me until I came to be about twelve years of age, although, to the praise of the Lord, I was preserved from any very wicked or gross actions, or even very bad words: yet my mind was drawn away into vanity and wildness, and I was far from being so sober as I ought to have been." About this time, however, he attended a meeting where that devoted servant, William Edmundson, was present; and, under his ministry, which was in the demonstration of the Spirit, and with power, the Lord was pleased to open Joseph Pike's inward condition. "Then, oh! then," he says, "were my sins, and the sinfulness of them, set in order before me; and, in the agony and bitterness of my soul, I secretly cried unto the Lord for the pardon and remission of them, with humble prayers unto Him, that He would be pleased to enable me, by His holy Spirit, to walk more circumspectly for the time to come, and do His holy will, and that I might truly serve and worship Him in spirit and in truth." And to this account, he adds, "I have since found, by living experience, that although our Lord and Saviour Jesus Christ, by his sufferings and death, placed me and all mankind in a condition capable of salvation, yet the completion thereof was and is in our obedience to His holy Spirit—a measure of which, according to Scripture, he hath given to each of us, 'to profit withal,' that we may thereby work out our own salvation."

He now, for a season, enjoyed sweet peace, and had dominion measurably granted him over the temptations to which he was peculiarly liable. His altered behaviour attracted the notice of his former companions, and he frequently heard them remark upon it as he passed them in the street; at which times his heart was raised in gratitude to God, that he was now preserved from yielding to those evil habits into which he had so often fallen.

He continued in this comfortable condition of mind until

after he had attained his fourteenth year; when, through unwatchfulness, he again yielded to some of the temptations of his soul's enemy, and was drawn into a fondness for the pleasures and vanities of the world. "Among the rest," he says, "I was inclined to take pleasure in fine apparel, and the like. Having got a pretty, fine new coat, the spirit of pride arose in me, and, passing along the street, I thought myself, as the saying is, somebody: but, amidst these vain and foolish thoughts, I was in an instant struck, as with an arrow from the Lord, and it swiftly passed through my mind, after this manner. "Poor wretch! was not Jesus Christ, the Lord of heaven and earth, meek and low of heart, and His appearance mean on earth? He was not proud and high. Wilt thou, poor worm! be high, and proud of thyself or clothes?" These thoughts so wounded my spirit, that I went home very sorrowful and dejected; but this went off in a little time, for the delights of the world began to take root in me, and my mind went after them, by which I was drawn away from the Lord.

"My mind having thus gone astray from the Lord, it displeased Him, and caused Him to withdraw from me; so that I did not enjoy the sweetness and comfort of His holy Spirit, as I had done before: yet he took it not from me, but it became my judge and condemner, for loving those things that offended Him; and so the terrors of the Lord often seized me: but I could well remember, from the strength of my natural memory, how it had been with me when I was in favour with the Lord."—"And from this experience, I have learned to understand the vast difference there is between natural comprehension and memory, and the present, living, experimental witnessing of the life and power of truth upon the soul, by which the soul is kept alive to God. Solomon, from the strength of his memory, could not forget how excellently he had prayed to the Lord, by the Holy Spirit, at the dedication of the temple; and yet he lost that living and divine sense of it when he afterwards went into idolatry. The world has the former; and by the strength of their natural reason, comprehension, and memory, they read, they study the learned languages, and acquire knowledge, or rather gather notions; being thus furnished and equipped for what they call divinity. But, alas! true divinity is quite another thing, and learned quite another way—even by the Lord's Holy Spirit; and I say this, in measure from my own experience; for when I was obedient to His holy light and Spirit in

my heart, and was taught by it, it led me, though but childish in my natural understanding, to the holy hill of spiritual Zion, even to the enjoyment of His living, comfortable presence. But when I declined from it, though I grew in natural knowledge and understanding, yet I lost my innocent condition, and the spiritual communion I once had; so that, instead of His holy Spirit being my comforter, it became my judge and condemner."

Joseph Pike continued with but little change in his spiritual condition until he had attained his eighteenth year; after which, he experienced many deep trials and conflicts of spirit, by which the Lord was pleased to baptize and prepare him for usefulness in the church, and gradually established him as "a pillar in His house, which should go no more out." In reference to these trials, he says, "and though when I was in the deepest of them, I could not see through them, or the end of them; yet, afterwards, I came to know they were from the Lord, and that it was a time of the ministration of condemnation, in order to bring me nearer to the Lord, by breaking down and mortifying the fleshly part in me, which had grown strong, and was not to inherit the kingdom of God. Through these sore exercises, and taking up the cross of Christ under them, my own natural will and affections became much broken, and I was in measure as a little child, depending upon the Lord for strength and ability to do His will."

Although Joseph Pike had thus attained to a state of humble dependence upon the teaching and guidance of the Holy Spirit, yet he still felt the necessity of watchfulness; for, when reviewing this period of his life, he says, "Though the excess of my troubles and exercises wore off in a few years, and I could at times, when so enabled, sing in my soul, as well of the Lord's mercies as of his judgments, yet I was not, for many years, at seasons, without sore fights of affliction with the enemy of my soul: nor am I to this day; for most certain it is, that there is no state attainable on this side the grave beyond that of watchfulness. Our Lord said to his disciples, "Watch and pray, lest ye enter into temptation." Our hearts are "deceitful above all things," and naturally prone to evil, and, as the prophet adds, "desperately wicked;" and though, by the power and sword of the Lord's Spirit, many things may be, as it were, destroyed and dead, yet if we do not diligently watch, the enemy will steal in again, and revive some of those things which appeared to

oe eradicated, especially such as we are naturally most inclined to."

The excellency of that faith, and confidence in God, in which he was now established, was clearly manifested by his conduct and conversation among men; for he endeavoured faithfully to act up to his convictions of duty, and to "adorn the doctrine of God our Saviour in all things."

Being convinced that a profession of religion was of little value if the fruits of its spirit were wanting, he was deeply concerned that all his movements should be in accordance with the profession he was making, and that no reproach should be cast upon religion through his unfaithfulness.

In the year 1682 he was married to Elizabeth Rogers, a valuable friend, in whom he found a faithful and affectionate companion. In this important movement, he was careful to seek for a higher sanction than mere natural affection, and the divine approval and blessing were not withheld from him.

He was a faithful and tender father, and endeavoured to bring up his children in the nurture and admonition of the Lord. On the duty of parents, he makes these remarks in his journal: "Abraham, for his faithfulness, is called the friend of God; and God gives this character of him,—'I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' And Israel was repeatedly commanded diligently to teach their children, and to tell their sons, sitting down, rising up in the house, and on the way-side, to keep the law of the Lord, and fear him all the days of their life.

"David instructed his son to keep the law of God; and we find on the other hand, though Eli reprov'd his sons, yet, because he did not restrain them, the judgments of God came upon him. Hence, it most plainly appears how great, how absolute, and how indispensable a duty lies upon parents towards their children, in order to their instruction in the way and fear of the Lord."

In nothing was the regulating and restraining spirit under which Joseph Pike lived and moved, more conspicuous than in the manner of conducting his business, which he commenced in a small way, and carried on, so long as he was engaged in it, on principles of the most scrupulous honesty.

On this subject, he says, "many, by striving to be rich, have begun and run on rashly into great trades, and dealing beyond their abilities, and have thereby hurt their own souls,

invaded other men's property, and been a stumbling-block in the way of the well-inclined." And in reference to his own business, he says, "I do not remember that I ever broke my word or promise with anybody, neither did I venture more in one ship than I was able to bear if she was lost; for I did not then, nor do I now, look upon it as just, to venture or hazard other men's substance, let the prospect of profit be ever so great." "I went along," he continues, "gradually; keeping within bounds, never over-trading; or much encumbering myself in the world; and I lived frugally, but not niggardly, and the Lord was pleased to bless my endeavours." "I can also say, I received the increase truly as a blessing from the Lord's hand; and with humble desires that He would give me a heart to make use of it to His praise, and that I might, with a free and willing heart, serve Him with His own; for I looked upon it then, as I still do, that He had prospered me in the world for that end."

While he was engaged in business, many opportunities of enriching himself, by speculative enterprises, were offered to him; but everything of this character he steadily declined, being unwilling to burden himself, or set an ill example for others to follow. On one occasion, a proposal was made to him, to purchase a large quantity of tobacco, when there was a likelihood of making a great profit, and no apparent danger of losing; but, on considering the subject, he felt it to be his duty to decline it, that the way of truth might not, through his agency, be evilly spoken of. Another person, who had not the same scruples, or did not obey them, availed himself of the opportunity, by which he made several thousand pounds. In relation to his own conduct, on this occasion, Joseph Pike says, "I never repented it; for if it were to do again, and that I was sure of getting the same profit which the other did, I would still decline it, for the same reasons." And upon this subject he adds these weighty remarks, which are worthy the consideration of all who are tempted to engage in hazardous enterprises, or to embark in any business of a character to overcharge and burden the mind. "But notwithstanding," he says, "I have often declined the prosecution of prospects that carried a fair appearance of profit, yet I will not, and dare not say, that they would have answered accordingly; for the Lord having blessed me in moderate dealing, He might have turned His hand against me, and frustrated my expectation, if I had overcharged myself with business, to the hinderance of that

little service I had to do for Him. And I can say, in the sincerity of my heart, that I never inclined or strove to be rich, or to make my children great or high in the world, seeing the ill effects of it in others." Indeed, it may truly be said of Joseph Pike, that he was a man "fearing God, and hating covetousness." Against this evil, which often increases in old age, he bore a strong testimony, and in the latter years of his life, he makes these remarks in reference to it: "Oh! this spirit of covetousness! where it prevails, how it darkens and clouds the understanding, and eats out all that is good! The zeal of the Lord burns in my soul against it; and I believe there are few greater evils in the sight of the Lord than this, though there are few evils that have more cloaks and coverings than this hath."

"For where is the man who has the marks of covetousness ever so plain upon him, who will confess he is a covetous man? Yet it is very plain to those whose eyes are single to the Lord, that there are too many such, though they will not confess it. It was, we find, a great temptation in the days of old; and therefore, our blessed Lord bade them take heed, and beware of covetousness. His holy apostles told the believers it was idolatry; the love of money was the root of all evil; and that covetousness ought not to be so much as named among them; with many such like expressions in Scripture, all which show that it was an abominable evil in the sight of the Lord then, and it is the same now."

He was himself a faithful steward over the temporal things committed to his care, and used them as one who was fully sensible that he would have to give an account of his stewardship.

The fervency of his spirit, and his circumspect walking, eminently qualified him for usefulness in religious society. Accordingly, he was much engaged among his brethren, to encourage and strengthen them, to live and act consistently with the profession they were making to the world. His station in the church was not that of a minister, but an elder; yet, in the expressive language of conduct, he was, in the best sense of the term, a preacher of righteousness.

In 1692, he was, with others, appointed to visit the meetings and families of Friends in his own neighbourhood, to endeavour to promote a reformation in their manner of living, and some other things that were thought to be out of order among them.

Previous, however, to entering upon this service, Joseph Pike, and a friend who was to be a fellow-labourer with him, made a close investigation into their own households, to put things in order, before going forth with counsel and advice for others. The consequence was, they found the work of reformation was to begin at home, and some extravagant, and merely ornamental work and furniture in their houses, was to be removed, and replaced with that of a plainer and more useful kind. He says, "we thoroughly reformed our houses; and if any should think that we placed religion barely in outward conformity and plainness, such are greatly mistaken: so far from it, that if we should outwardly conform in every everything in which the Holy Scriptures direct us unto, or that godly elders are moved of the Lord to advise, yet, if our hearts are not right in His sight, and we do not witness a growth in His holy truth, all the external conformity and plainness in the world, though good in itself, will avail us nothing as to Divine acceptance: no more than, as the Apostle tells the believers, that if he gave his body to be burned, or his goods to the poor, &c., yet, if he wanted charity, (which is the love of God,) all would profit him nothing, and he would be as sounding brass, or a tinkling cymbal."

"Notwithstanding religion does not consist in bodily conformity or plainness of apparel, but is in and from the heart, as also, on the other hand, pride is in the heart, and not in the outward clothing, yet true religion leads into simplicity in all outward things."

The effect of going forth on an errand of love, as Joseph Pike did, in the spirit of humility, and with clean hands, is thus narrated in his journal, in which he states that they (the committee) visited all the families of Friends in Cork. "In doing which, we first sat down with them together, and as we found a concern to come upon our minds suitable to their respective states and conditions, we gave them advice and counsel, and particularly to keep close to the witness of God in themselves, the gift and measure of His holy Spirit, by which they might come to know and experience a growth in the Lord's holy truth, whereby the inside would be made clean, and then the outside would be made clean also."

"After we had spoken what was in our minds relating to spiritual things, we then proceeded to other things relating to conversation, and behaviour, &c., as occasion offered."

And I can, in great humility of mind, say, the Lord owned us in our service by the attendance of his living presence, which in several places broke in upon our spirits, and some of their's, also, bowing their hearts into great tenderness. Some, who had not been so faithful, nor so orderly in their conversation as they ought to have been, were so reached by what was spoken, that in much brokenness of mind, they acknowledged the same, with desire that, for the time to come, they might be more faithful to the Lord, and walk more circumspectly. And, indeed, we had very melting seasons in many places, all which greatly strengthened and confirmed us in our service and labour of love; and I do not know that we met with any opposition or stubbornness in all the places we visited, but a general condescension in all, to put away superfluities in apparel and household furniture, which was accordingly done some time after. So that there was a pretty thorough reformation in this city."

And in regard to this kind of labour, he also says, "and this way of particular dealing has sometimes proved more effectual than public preaching, which we have experienced in these visits: some being reached by close dealing, and have, with sorrow, confessed their offences. Thus it proved with David, who read and understood the outward law, and well knew he had transgressed against it; yet he was not brought by the law, which was public, to so near a sense of his great sin as when Nathan came, and said unto him, 'Thou art the man!' Then it was that he was brought to a true sense of his great transgression, and confessed the same; and, upon his repentance, the Lord forgave him."

Thus was this truly dedicated servant of the Lord concerned through life to occupy the gifts committed to his care, to the praise and honour of Him who gave them, as well as for the benefit of his fellow-beings.

In the latter part of his journal, he thus speaks of his object in writing it, and humbly acknowledges, that for every good work in which he was engaged, the praise is due unto the Lord alone, who gave him strength and ability to perform it.

"And now, in the conclusion of this narrative of my life, wherein I have not studied elegance of speech, while I endeavour to make things very plain, which is more my intention than to set forth fine words, I can, in sincerity of soul, say that I have not written anything with a design to exalt myself, or gain the applause of men, but from my being

pressed in spirit, in order to leave it behind me for the instruction and information of my children in particular, and others who may read it.

“And in whatever I have done, or in whatever I was concerned, as to religious matters or worldly affairs, that in any way appears commendable, I did but my duty therein, as all others ought to do, according to their respective stations; for I neither could nor can do anything of myself, which I confess to the whole world, that would be acceptable to the Lord without his divine help and assistance. I have nothing to glory in, as to myself, save my infirmities. And in looking back through the whole course of my life, I cannot but admire, and in humility of soul commemorate, the gracious and merciful dealings of the Lord to me, to this day, both spiritually and temporally, far beyond my deserts; for which my soul and spirit, and all that is within me, bows with deep reverence and thankfulness, rendering unto Him alone, the Lord of Heaven and of the whole earth, the honour, praise, power, and dominion for ever!”

In the early part of his life, he frequently went abroad; but for several years previous to his death, his bodily powers were so feeble, that he was unable to travel far from his own residence; yet, when favoured with ability, he was always ready for any good word or work which was laid upon him.

In the latter part of the year 1726, he took a violent cold, and was soon after so affected with the asthma, as to be obliged to sit up in a chair for about six weeks. He was also severely affected with the gout, and with the palsy in his right hand and tongue. He was thus for some time entirely unable to converse. But under these severe and complicated trials, his faith and patience failed not; and in writing of them, he thus commemorates the mercy and goodness of the Lord towards him. “But oh! for ever magnified and praised be the holy name of the Lord! He did not leave nor forsake me in the time of my great weakness and extreme pain of body; for His dew rested almost continually upon me, and the sweet incomes of His living and comfortable presence supported me under all; so that my bed of suffering was very often made as a bed of pleasure.”

After this aged servant of the Most High had thus patiently endured these sufferings for a season, it pleased the Lord to raise him up again, and he continued weak in body, but strong in spirit for about two years longer, when he was

suddenly removed by death, and passed away in a remarkably easy manner, in the seventy-third year of his age.

The spirit in which he had long waited for this event is clearly manifested in the following testimony, which he penned in old age, when dwelling on some of the Lord's merciful visitations to his soul in younger life.

"The remembrance of such seasons is renewed within me at this time, for which my soul is melted into tenderness, with humble thanksgiving and praise to His holy and divine majesty, that he has kept me alive in spirit now to old age, to bear this testimony for Him, from my own experience, that His holy truth waxes not old, as doth a garment; for although I am decayed in body, and through the weakness thereof, seem to be near the brink of the grave, yet to the praise of the Lord, I can say, I am as strong in Him, and in the power of His might, and feel my spirit as zealous for His holy name and testimony, as at any time of my life; for which all that is within me magnifies and extols, even with my mouth in the dust, the holy and eternal name of the Lord of Heaven and earth, who liveth for ever and ever!"

THE END.

BRIEF MEMOIR
OF
WILLIAM EDMUNDSON,
WHO,
AFTER MANY YEARS' SERVICE
IN THE CIVIL WARS OF ENGLAND,
BECAME
A GOOD SOLDIER OF
THE PRINCE OF PEACE.

"In all things approving ourselves as Ministers of God."—2 Cor. vi. 4.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

"Beside those things that are without, that which cometh upon me daily, the care of all the Churches."—2 Cor. xi. 26, 27, 28.



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MEMOIR OF WILLIAM EDMUNDSON.*

WILLIAM EDMUNDSON was a native of Westmoreland, in the north of England, and born in the year 1627. His parents were worthy and religious persons, but he was soon deprived of their protection and care—his mother dying when he was four, and his father when he was about eight years of age.

When quite young, he was bound as an apprentice to a carpenter in York. During his apprenticeship, he says, "The Lord began to visit me with his judgments, and to set my sins before me: many times I was under great exercises concerning my salvation, also about election and reprobation. So many things wrought mightily in my mind about religion, that I was often brought very low in my spirit, and at public worship, at times, the Lord's judgments would seize upon me heavily: one time, in the public worship, the hand of the Lord was so upon me, that I shed such abundance of tears with weeping and bewailing my wretched state, that the Priest and Congregation took notice of me, but none did direct me aright to the Physician that could heal my wounded spirit."

In the course of this narrative, it will be seen that this first step in the work of religion, the condemnation for sin, at length led to sincere and humble repentance, and was followed by the refreshing evidence of pardon and reconciliation, through the mercy of a crucified Saviour. At this period, however, although the mind of William Edmundson was thus powerfully visited by the grace or good spirit of Christ, he does not appear to have profited by it as he might have done; and he seems to have been ignorant what it was that was thus striving with him, to draw him from the ways of destruction and death. When arrived at the age of manhood, he entered into the army raised by the Parliament to oppose King Charles I.; and, after the latter was deposed, he went into Scotland under Oliver Cromwell—this was in 1650. The employment of a soldier, and the corruption and temptation incident to a camp, are by no means compatible with a religious life: they had an unfavourable effect on his mind, and estranged him

* The following memoir is principally compiled from a journal of the Life of William Edmundson, written by himself. The whole work has been recently reprinted in the "Friends' Library," published in Philadelphia, by William and Thomas Evans.

more and more from the paths of virtue. But the Lord did not leave him unreprieved. He "began afresh with me," says his narrative, "and many times his heavy judgments would seize upon me, and bring me very low, in consideration of the life I lived, and what the end must be—and sometimes his mercies would spring in my heart, to my great refreshment, and cause tears of joy and gladness to flow; but I knew not the secret hand that was dealing with me, neither met I with any that did inform me. And sometimes when I had been on service most of the day, and was lying in my tent at night, there would arise in my mind the imminent dangers I had passed through that day, and the narrow escapes my life had had, with the query, What would have become of my soul if I had fallen in that state of uncertainty respecting my future happiness? and with resolutions to turn to the Lord by repentance and amendment of life—but when action presented, which I was active in at that time, I got over these impressions again."

"In the year 1651, the Scotch army marched for England—we followed, and overthrew them at Worcester. After the battle, I was condemned in mind for my vanity; but I fled from judgment, and made merry over God's witness in my conscience, which testified against me. From thence we were ordered to the Isle of Man, which was surrendered to us, and in two weeks' time, we returned to England, and quartered at Chesterfield, and the towns thereabout. At this time, the common discourse of all sorts of people was respecting the Quakers, and various reports were spread of them,—the priests every where were angry with them; and the baser sort of people spared not to tell strange stories of them; but the more I heard of them, the more I loved them, yet had not the opportunity to speak with any of them."

The period at length arrived in which William Edmundson began to exhibit a new character; instead of mingling in the dreadful scenes of strife and carnage attendant on war, he became a meek and lowly follower of Him whose kingdom is not of this world. His mind had long been the subject of secret, yet powerful convictions, and though like many in the present day, he had refused to bow under them, and had even turned a deaf ear to the reproofs of heavenly instruction, yet in great mercy he was not cut off. The day of visitation was lengthened, and the calls of grace renewed. Such is the adorable compassion, and long suffering of a gracious Creator, that he waits long with the rebellious. Still there is a time in which he will pronounce the awful determination, "My spirit shall not always strive with man."

In 1652, the army marched again into Scotland, and William, having had the command of a recruiting company, surrendered his charge, and finally abandoned a military life.

After leaving the army, he went into Derbyshire, and married

a young woman to whom he had been previously engaged. It was his intention to settle himself in that county at shop-keeping, thinking he might earn a subsistence by a small business; but his brother, who was a soldier in Ireland, coming to England at this time, spoke so highly of that country, that William and his wife were induced to go over with him. Their expectations appear to have been considerably raised, and he thus describes their plans for future settlement. "The troop my brother served in, quartered near Waterford—we proposed to ourselves to settle a trade of merchandise there, and to live at a place two miles distant where we could pass and repass in our boat, promising ourselves great matters, and religion besides."

It is often the case when the mind is struggling under religious impressions to which it has not fully yielded, and pleasing prospects of settlement in the world are presented, that we endeavour to compromise for our procrastination, by the conclusion, that if we can only attain the object which we so much desire, *then* we will surrender, and become religious. But a wise and gracious Providence, who knows the frailty and deceitfulness of the human heart, often sees it best for us, that our fond hopes should be frustrated. William Edmundson experienced, in some degree, the truth of this; his brother, who had gone to Ireland to make preparations for their reception, and whom he had expected to meet in Dublin, was ordered to march with his troop into the north; and when William landed, he found himself alone—a stranger in a strange place, and all the flattering prospects of trade at Waterford, with which they had been pleasing themselves, at once extinguished. Writing on this subject, he says, "Now were all our great promises come to nothing—the Lord, who had been often striving with me, both in mercy and in judgment, had other service for me, which I knew not of, but was a mere stranger to." "I wrote to my brother, and gave him an account that we were landed. In the mean time, I was strongly importuned to settle in Dublin, trading being then very brisk, and houses to be procured on easy terms, it being not long after the plague. But I was prevented by a secret hand, that I did not then know, which preserved me from the deceitfulness of riches, with which, according to all probability, I should have been laden, as with thick clay, and thereby been hindered from the Lord's service, as some others are.

"When my brother had received my letter, he came to Dublin, with horses, to take us into the north, to Antrim, where the troop was to quarter—there I took a house, and my brother lived with me. The officers of the troop were very kind to me, and would have had me to ride in the troop, and receive constant pay, yet would allow me to follow my own business, and be duty free. They offered to procure an order on their own account, none being

then admitted into the troops without the general's order. But I refused, and would not accept of their kind offers; for my inclination now was after religion, and my conscience began to be awakened by the Lord's hand of judgment mixed with mercy, which preserved me."

"I soon sold the goods I brought over, and forthwith went to England to buy more. On coming among my relations in the north, I found George Fox and James Naylor were in that country, and James having a meeting about three miles from the place where I was, I went to it with my eldest brother, Thomas, and another kinsman. I had an earnest desire to have converse with some of that people, retaining a love for, and believing well of them from the time I first heard report respecting them; and I was truly glad of this opportunity. We were all three convinced of the Lord's blessed truth; for God's witness in our hearts answered to the truth of what was spoken, and the Lord's former dealings with me came fresh into my remembrance. *Then I knew it was the Lord's hand that had been striving with me for a long time*—this was in the year 1653.

"Then my understanding began to be opened, and many Scriptures were brought to my remembrance, which I had often read, yet understood them not; but now, being turned to the measure of the Lord's Spirit manifested in my heart, which often had reproved me for evil in my ignorance, I knew that it was the truth which led into all truth, agreeable to the Holy Scriptures of the law and prophets, Christ and his apostles, and I thought all that heard it declared must needs own it, so plain was it to me. A few days after I was thus far convinced of the blessed truth, the Lord's power seized upon me through his Spirit, whereby I was brought under great exercises of spirit, yea, all my parts came under this exercise, for the Lord's hand was mighty upon me in judgments mixed with mercy, so that my former ways were hedged up. But I loved his judgments, for I knew I had sinned against him, and must be purged through judgment. And though under this exercise of conscience towards God, yet I transacted my business in England, and shipped my goods to be landed at Carrickfergus, or at Belfast.

"Whilst I was at sea, self reasoned strongly to save the duty on my goods; for I had an opportunity to do it, the troop my brother belonged to quartering at Carrickfergus and Belfast, and they would have helped me night or day. But I durst not do it, my conscience being now awakened to plead for truth, justice, and equity. Yet there was a great contest between conscience and self, and in this conflict, many Scriptures were opened in my understanding that duties and customs ought to be paid; and, though self struggled hard for the mastery, yet at last it was overthrown, and the judgment of truth prevailed. I landed at Carrickfergus—

there a trooper readily lent me his horse, and I rode home that evening to Antrim, where my wife lived."

A trial now awaited him which he thus relates—"I returned to Carrickfergus to bring my goods, but the officers required an oath to the truth of my bills of parcels, and not suffering them to come ashore without it, would have seized upon my goods. I told them I could not swear—it was contrary to Christ's commands, which seemed a strange thing to them, not having met with the like before. But the Lord's truth and testimony was precious to me; and after some time, with much difficulty, I got an order to bring my goods to the Custom House. My deportment to the officers and others herein was a wonder to them, and caused much discourse and various rumours to be spread of the Quakers, and of me in particular.

"After I came home with my goods, the Lord's hand lay heavy upon me day and night, so that I was under a great war and conflict between flesh and spirit, and was much cast down with sorrow and trouble of mind. But there was none understood the cause of my sorrows, or gave a word of comfort to ease me. I would have gone far for the company of an experienced friend—my sleep departed from me; and many times in the night, being in great trouble, crying and weeping, I wished for the day, and when day came, my sorrows still remaining, I wished again for the night. In this restless state, I had none to converse with who had trodden this path before me, and the rumour of my condition spreading abroad among professors, many would come to gaze on me, and contend against the truth, and some would say I was bewitched, and others that I was going mad.

"About this time one Miles Bousfield came from England to Ireland. George Fox had been at his house, and he had been in some degree convinced of the truth—he was a great talker of religion; hearing of me, and the exercise I was in, he came to see me. I was not at home, but he talked to my wife, and spoke well of the Quakers and their principles, seeming to be mighty glad that he had found such a companion as I was like to be, in this nation, and the comfort we should have of one another.

"When I came home, my wife told me of his having been there, and the discourse he had with her, which I was glad to hear of, and soon took my horse, and rode twelve miles to see him, and staid with him all night. He talked much of religion, and of the inward work of God in man, by his Spirit, and spoke well of George Fox and James Naylor, and of their doctrines; which I liked well. But he said *he* knew those things before he saw or heard *them*, and spoke much of his knowledge of God and Christ. I sat with silent attention to hear him—for I was cast down, poor and low in my spirit, yet glad that I had met with such a knowing man to advise me in my great troubles of a wounded spirit."

Miles Bousfield appears to have been one of those superficial professors whose religion lies principally in the *head*, instead of the *heart*, and who are quite disposed to have the *crown*, provided it could be obtained without bearing the *cross*. Sorrow and exercise of spirit little suited him: he therefore advised William to be merry and cheerful, and not to regard those inward troubles that so bowed him down, representing with great plausibility, that this was the work of the enemy, to lead him to despair; and that, as it was evident God loved him, and designed to make him a chosen vessel of mercy, nothing in him could hinder this love or frustrate this design. The state of William Edmundson's mind was such as to render him an easy convert to this doctrine. The high opinion which he had formed of Bousfield, as a religious man, his own solitary situation, without a friend to confer with, in relation to his troubles, and the tenderness of his spirit, prepared him to listen with too implicit reliance to the advice given him. Let us see what he says of the result. "This doctrine healed me without self-denial, which suited my will and carnal desires; for though I loved the truth, which I was convinced of, yet I would willingly have had it together with my fleshly liberties, worldly pleasures and profits. So when the Lord's power rose, to bow me down under his cross, I would reason against it with those arguments, [which Bousfield used,] and thereby would get from under judgment. But this cure and slight healing lasted only about a week, for the Lord would not leave me so, praised be his name for ever! His merciful hand preserved me, and his power took fresh hold of my heart, by which I was bowed down under his judgments, and my eye opened to see that there was a will alive in me, opposed to the will of God, and that it must be crucified.

"The wounds of my spirit were now opened wider than before—Major Bousfield's slight cure was all marred, and the false rest he set me in taken away. I had none now to trust to for counsel and information but the Lord alone, whose care was greatly manifested for my preservation and redemption, through the many temptations and deep afflictions which attended me in various ways and with many opposers."

In the spring following, (1654,) W. E. thus writes, "I removed with my family from Antrim to live in the county of Armagh, where I took a house, and grazing for my cattle, and kept a shop of some merchant goods. Here I became the talk and gazing-stock of the people; professors watched me narrowly to get occasion against me and the principles of truth which I professed, but the Lord strengthened me in my *watch over my words and deeds*, and so prevented them that sought occasion against the truth and me.

"In those days, using the plain speech of thee and thou to a single person, and keeping on the hat, were strange things to

people, and few could suffer them to be used; but would reflect in abusive words. The *keeping to one price* in selling goods, and to the first asking, without abatement, was a great stumbling-block to most sorts of people, and made them stand at a distance from buying for some time, until they saw the justice of this method of dealing. My exercises and trials both within and without were many, beyond what I can express. Sometimes when it was more easy with me, I was afraid lest the Lord should withdraw his hand—my desires being earnest that he might not slacken his judgments, but search me thoroughly thereby, for they had become sweet to my taste.”

The first meeting held in that neighbourhood, was attended by none but himself, his wife, and his brother. This number was by conviction soon increased to seven, who he says: “met together to wait upon God, and to worship him in spirit and truth. The Lord’s mercy and goodness were often extended to us, to our comfort and confirmation in the appearance of his blessed truth in our hearts.”

The life of William Edmundson furnishes a striking instance of the important influence of the faithfulness and integrity of one man. He was a stranger in the country where he settled, a man of humble pretensions, as to family or worldly treasures, of but limited education, and a convert to a religion, which exposed him to the derision and hatred of the high professors of the times; yet by steady perseverance in the performance of his religious duties, he had the satisfaction to see his wife, brother, and four other persons convinced of the truth of the principles he had embraced, within the short period of a few months. We are not always sensible how much depends on the influence of our example, either in promoting good or discouraging evil. There is no individual, however obscure or humble his condition in life, who does not exercise a degree of influence, over some other persons; and it is a solemn reflection that this influence is constantly tending either to the promotion of good, or the encouragement of evil. Our Saviour declares, “He that is not for me, is against me, and he that gathereth not with me, scattereth abroad.”

Hitherto William Edmundson had remained pretty much in his own neighbourhood. But in the year 1654, John Tiffin, a minister from England, coming into Ireland on a religious account, he thought it his duty to accompany him. “At this time,” says William, “but few would lodge us in their houses. At Belfast, that town of high profession, there was but one of all the inns and public houses, that would lodge any of our friends.” They went to fairs, and other places of public concourse, preaching the Gospel to the people, generally in very few words, which induced many to inquire more fully into the principles of Friends, and

gave them an opportunity to remove the prejudices, and misstatements, which had been industriously circulated to their injury. These exercises, though in much weakness and fear, spread abroad the name and fame of truth, and many honest people began to inquire after it, and to see that the reports which the priests had told them of us were false, which made them more desirous to hear us, and some were added to our meeting at Lurgan, then kept at my house."

"Soon after, John Tiffin went for England, but our meeting increased; and sometimes the Lord's power and Spirit, would move me to speak a few words in meetings, which I did in fear, being under a great concern, lest a wrong spirit should get entrance, and deceive me in the likeness of an angel of light, for I was sensible of my own weakness. Several persons now gathered to our meetings, and were convinced of the truth. So we got meetings in several places, there being a great openness among the people."

In the year 1655, Anne Gould and Julian Westwood were at Londonderry. He says: "After some service for the Lord there, they travelled to Colerain, so through the country to a place called Clough, all on foot in winter time, wading rivers and dirty miry ways. Anne Gould being a tender woman, was much spent, and staid at Clough; the enemy persuading her, that God had forsaken her, and that she was there to be destroyed, so that she fell into despair; but I knew nothing of them."

"At this time my brother and I were at a fair in Antrim; being late there, we proposed to lodge that night at Glenavy, six miles on our way homeward. Before we got to Glenavy I was under a great exercise of spirit, and the word of the Lord came unto me, that my shop was in danger to be robbed that night. I told my brother of it; so we concluded to travel home, and went about a mile beyond Glenavy; but my spirit was still under a great exercise, the word of the Lord moving me to turn back towards Clough. I was brought under a great exercise between these two motions, to travel back and my service unknown; and my shop on the other hand in danger to be robbed, which brought me into a great strait, for fear of a wrong spirit. I cried to the Lord in much tenderness of spirit, and his word answered me, that which drew me back should preserve my shop; so we went back to Glenavy, and lodged there. That night I slept little, because of many doubts about the concern: on the other hand I durst not disobey, for I knew the terrors of God for disobedience."

"The next morning my brother went home, but I rode back to Antrim. Towards evening I came to Clough, and took up my lodging at an inn, the country being generally inhabited by Scotch people and Presbyterians. When I came into the house, I found

Anne Gould in despair, and Julian Wastwood with her; but when they knew who I was, and heard my name, for they had heard of me before, the poor disconsolate woman revived for joy and gladness, and got up, for she was in bed, overwhelmed under trouble of mind. I saw then that my service of coming there was for her sake. When we came to discourse of matters, I told them how I was brought there by the good hand of God, led as a horse by the bridle, to the place where they were; they therefore greatly rejoiced and praised God, the tender woman was helped over her trouble, and she saw it was a trial of great temptations she had lain under.

"When I came home, I inquired about my shop, whether it had been in danger of robbing? They told me, the night I was under that exercise about it, the shop window was broken down and fell with such violence on the counter, that it awakened our people, and the thieves were affrighted and ran away. So I was confirmed it was the word of the Lord, that said, that which drew me back should preserve my shop, and I was greatly strengthened in the word of life, to obey the Lord in what he required of me; for I was much afraid lest at any time my understanding should be betrayed by a wrong spirit, not fearing the loss of goods nor sufferings for truth, its testimony being more to me than all other things."

Having received a gift in the ministry of the Gospel of Christ, William Edmundson found himself religiously engaged to travel abroad, and preach the glad tidings of life and salvation to the people. In the performance of this service he preached in the markets, and other places of public resort, and occasionally in the worship-houses of other religious societies.

"Truth gained ground," he says: "many received it and came to meetings, which were settled for the worship of God, in several places. About this time I was put in prison, at Armagh, for the testimony of truth. Though I was weak and contemptible in my own eyes, yet the Lord was with me, and his power and dread was my strength and refuge. I was a terror to the jailer and his wife, for if I came out of my room, to where the jailer was, he hung down his head, not looking me in the face. His wife would sometimes be tormented and cry out, for my presence was a torment to her, though I said nothing."

Soon after he was liberated from this imprisonment he says, "it came mightily upon me to leave shop-keeping, and take a farm in order to be an example, in the testimony against tithes; for as yet this was not broken through, few if any in the nation, standing against them."

Accordingly, he and his brother, with several other families of Friends, settled on farms which were offered them, about that time, by a large land owner, in the county of Cavan; when their sufferings soon increased, he says, "for not paying tithes, priests' maintenance, and toward repairing the worship-houses; also for

not observing what are called holy days, and such like—they fleeced us in taking our goods, and imprisoned some of us.

“In these days, the world and the things of it were not near our hearts; but the love of God, his truth and testimony lived in our hearts: we were glad in one another’s company, though sometimes our outward fare was very mean, and our lodging on straw—we did not mind high things, but were glad of one another’s welfare in the Lord, and his love dwelt in us.”

As a minister of the Gospel, William Edmundson was a zealous and untiring labourer, suffering no earthly ties to hinder him from its service. In the year 1655, he travelled into Leinster province, holding meetings in most of the towns and public places. At Finagh, the innkeepers refused to lodge him because he was a Quaker. Having, however, required a constable who kept an ale-house to procure him lodgings, he says—“I alighted, and went into the house, where there were troopers drinking, who quickly perceived what I was, and began to scoff and ask me many questions, which I answered in my freedom. But when, in our discourse, I said thou and thee to them, they were very angry, and one of them swore ‘If I thou’d him again, he would cleave my head.’ When it came in place to do so, I said thou to him again, on which he started up in anger, and drew his sword, but his corporal, who was sitting by, stopped him, and commanded him to put up his sword, for there should be no cleaving of heads there. He then sent the troopers to their quarters, but staid himself discoursing with me until late in the night, and was convinced, received the truth, and came to meetings.”

In the year 1660, William Edmundson suffered an imprisonment of several months in a loathsome dungeon at Cavan, where he had nearly lost his life from suffocation, being once carried out for dead, but the fresh air revived him again. He was at length set at liberty, and travelled into the North of Ireland, preaching the Gospel to the people where he came, and remarks, that he “went through many hardships and dangers, being often in prison, yet the Lord’s powerful arm preserved me, and carried me through them all. Praised be his name!” Reaching Londonderry on a market-day, he found rope-dancers and stage-players performing their feats in the market-place, and a large company assembled to witness them. “The Lord’s Spirit,” says he, “filled my heart. So I stood in the market-place, and proclaimed the day of the Lord amongst them, and warned them all to repent. The dread of the Almighty came over them, and they seemed as people amazed. When I found my spirit a little eased, I walked along the street, and the people flocking about me, I stood still and preached to them, directing them to the light of Christ in their own hearts, and they were sober and attentive; but the stage-players were sorely vexed that the people left them and followed me.

They got the mayor to send two officers to take me to prison, who came and took me; but the sober people were angry that stage-players should be suffered, and a man who declared against wickedness and vanity, and taught the things of God, must not be suffered, but hauled to prison."

In the year 1661, Ireland was thrown into great confusion by the accession of Charles to the throne—and the persecutions of Friends were renewed with increased violence. They were arrested while peaceably travelling on the highways, and thrust into prisons; their meetings broken up by the rude and abusive multitude, and men, women, and children, crowded into the common jails, so that there was a general imprisonment throughout the nation. "I was a prisoner at Maryborough," says William Edmundson, "with many more Friends; but the Lord supported and bore up our spirits above sufferings and the cruelties of men; so that Friends were fresh and lively in a sense of the Lord's goodness and covenant of light and life, and contented in the will of God. We had many heavenly, blessed meetings in prison, and the Lord's presence was with us, to our great comfort and consolation in him, who wrought liberty for us in his own time."

Persecution, however, continuing, and most of the Friends in many places being at times in prison, William Edmundson was frequently engaged, during the years between 1665 and 1669, in soliciting their enlargement from those in authority, and his applications were seldom unsuccessful. The place he obtained with the government, and the success with which he exercised his influence for the relief of his suffering brethren, drew upon him the hatred of their persecutors, who reluctantly surrendered the rich spoils they had been accustomed to derive from the seizure and sale of Friends' property. They determined, if possible, to put William out of the way; and they accordingly drew up two indictments against him; but, says he, "when they came before the Court, four lawyers, one after another, pleaded for me, though I knew nothing of them, nor gave them any fee.—But the Lord gave us place in the hearts of the people, and their compassion was moved towards us, so that as I passed through them in the Court-house, they would say, 'The Lord bless you, William—The Lord help you, William.'—The indictments were quashed, and the prosecutor put to shame."

In 1671, he believed it his duty, to travel as a minister of the Gospel, in the West Indies and the American colonies; and having first obtained the concurrence of his brethren, embarked at London, in company with George Fox, and several other Friends, who were going on a like embassy.

After having laboured in the Gospel, in several of the West India Islands, "where many were convinced, and turned to the Lord, and brought into the way of life and truth," they embarked

for Maryland, where having arrived they separated; William going southward as far as Carolina; the others went north. In the course of this journey, he was often obliged to sleep in the woods at night, and found great difficulty in crossing the rivers, and swamps of the wilderness, through which they passed. At that time there were a number of Friends, in Virginia and Maryland, with whom and others, he says, they had many blessed and heavenly seasons, the Lord's power and influence accompanying them, which made many hard things easy. From Maryland he proceeded by water to New York, and from thence to Newport, Rhode Island. Here he joined with several friends in answering a challenge, made by an opposer. The discussion was held in the meeting-house in that place. The opposer, he says, "was baffled, and the people saw his weakness, folly, and envy against the truth and Friends." "The testimony of truth in the power of God, was set over all his false charges, to the great satisfaction of the people."

Pursuing his journey, he visited the meetings of Friends as far north as Boston, where he found a vessel ready to sail for Ireland, and having for some time been pressed in spirit to return home, he embarked, and had a short passage of about three weeks. He thus alludes to his arrival, in his own country, viz:—

"When I landed, I went to Cork to the Province Meeting, which was at hand; and presently found there was cause for my spirit to be pressed, to hasten over for the preservation of the church's peace, some being gone into the loose foolish imaginations of Muggleton and others. We had much exercise before we got things brought into order, and settled; but the Lord's power was with us, and went over all, and the Lord still gave an understanding to place judgment in the right line; praises to his name for ever! Now, honest tender Friends, who kept their habitation in the truth, were very glad of my coming in such a time of need. So I laboured with them in this nation, both in the ministry and church-government, according to the ability and gift that Christ gave me."

In the year 1675, William Edmundson again returned to America, and made a general visit to the West India Islands, and to the colonies, which occupied him until the commencement of 1677.

While he remained in Barbadoes, some evil-disposed person prejudiced the mind of the governor against him, and induced him to issue his warrant for apprehending him. William heard of it, and, accompanied by one of his friends, immediately waited on the governor. He gives the following account of their interview, viz:—

"When we came to the governor, and he knew my name, and who I was, he said, 'he had heard of me, and would take a course with me:' using many rough words, and threatening highly what he would do to me: and he sent his man for the marshal, who lived a mile from thence; but before the marshal came, we had

much discourse, and among other things he told me, 'he was informed, that I was making the negroes Christians, and would make them rebel, and cut their throats.' I told him, 'it was a good work to bring them to the knowledge of God and Christ Jesus, and to believe in him that died for them, and for all men; and that that would keep them from rebelling, or cutting any man's throat.' After some time he grew very moderate.

"The marshal came and asked him what his pleasure was? He answered, 'he thought to have committed me to prison, but his mind was altered.'"

Leaving the West Indies, William Edmundson embarked for New England, and after a voyage of three weeks, landed in Rhode Island. Most of the colonies were then carrying on a cruel and bloody war with the Indian natives, which rendered travelling difficult and dangerous.—This, however, did not deter him from prosecuting the engagement to which he believed himself divinely called—"I committed my life," says he, "into the hands of God who gave it, and took my journey; one Friend venturing to go with me, to guide me through the woods to Sandwich, and by the Lord's good providence, we got safely there. I travelled in many places as with my life in my hand, leaving all to the Lord that rules in heaven and in earth."

The following is his account of an interview with some pious people:

"I heard of some tender people at a place called Reading, so I and five or six Friends more, went there to an ancient man's house, whose name was Gould; his house was a garrison, for at that time most of the people in those parts, except Friends, were in garrisons, for fear of the Indians. When we came to his house, the gates were locked; we called, and the old man opened the gate. There was one of their elders at prayer: so I stopped Friends until he had done, then we went into the room, where several were met to exercise religion, but they seemed to be disturbed at our coming in. I stood still, and told them, 'we came not to disturb them, for I loved religion, and was seeking religious people.' The old man of the house bid us sit down, and he sat by me.

"As I sat, my heart being full of the power and Spirit of the Lord, the love of God ran through me to the people. I told them, 'I had something in my heart to declare among them, if they would give me leave.' The master of the house, who sat by me, bid me speak, and my heart being full of the word of life, I spoke of the mysteries of God's kingdom; and as I was speaking, I touched a little upon the priests; the old man clapped me on the shoulder, and said, 'he must stop me, for I had spoken against their ministers.' So I stopped, for I was tender of them, and felt they were a tender people; yet my heart was full of heavenly matter. After a little pause, I told them, 'I had many words to

declare unto them of the things of God; but being in that house, must have leave of the master of it:’ he bid me speak on, which I did in the demonstration of the Spirit and power of the Lord; so that their consciences were awakened, and the witness of God in them answered to the truth of the testimony; they were broken into many tears, and when I was clear in declaration, I concluded the meeting with fervent prayer to the Lord.

“The old man rising up, got me in his arms, and said, ‘he owned what I had spoken, and thanked God that he could understand it.’”

William Edmundson extended his travels as far as Carolina, visiting the meetings of Friends, and holding many in places where none had been established. And having fulfilled the service which he believed to be required of him, he embarked for England in 1677.

In the year 1683, he visited the West India islands a third time. In 1685 William Edmundson says, “a weighty sense came upon my spirit of great trials approaching, which would try us all; that the Lord would spread the carcasses of men on the earth as dung: so in the Spirit and power of the Lord, I faithfully and plainly warned Friends and others of it, in many public meetings; and often in the Lord’s movings, advised Friends to lessen their concerns in the world, and be ready to receive the Lord in his judgments, which were at hand, and to flee unto him for succour, that they might have a place of safety in him. The like doctrine, admonition and exhortation, often and in many places I was moved of the Lord to publish: so I am a witness, that his care is over his people, that they be not surprised, but make ready against the day of trial.”

When James II. came to the throne, the minds of the people, especially in Ireland, were far from being settled, under his government. The Earl of Tyrconnel, who was the lord deputy in Ireland, showed a decided preference for popery, disarming most of the English and Irish protestants, and putting arms into the hands of the catholics. “An open war,” says W. E. “soon broke out, and many of the Irish, who were not of the army, formed themselves into bands called rapparees, and plundered and spoiled many of the English protestants.

“A party of horse that came our road did great abuses to several protestants in Mountmelick, and thereabout. Some of them came to my house, and were very rude, taking me by the hair of my head, and hauling me about the yard among their horses’ feet, without the least provocation; some of them with clubs, and others with cocked pistols, swearing they would kill me; which my wife hearing, came out sorely affrighted, desiring them ‘to take all we had, and save my life.’ Then they left me, and turned after her, swearing and calling bad names; and shot several times at my

mastiff dog that was chained, and so rode away like madmen, abusing and beating all the English they met with ; some they almost killed ; and in Mountmelick there was a great scuffle betwixt them and some English. News went thither that I was killed, so they concluded a massacre was intended, believing I would give them no occasion. This affrighted the protestants in our parts ; some ran into the woods and bogs to hide themselves."

Travelling at this period was attended with great difficulty and peril, from the unsettled state of the country, yet William Edmundson having been solicited by his neighbours, to represent to the government the grievous abuses they suffered, he says : " I considered the matter, and understood well that the undertaking was at the hazard of a man's life ; yet perceiving that it might be the saving of many, I took courage, and my life was not much to me for the good of my countrymen.

" In those times, I was much in Dublin, applying to the government in behalf of the country, for the Lord had given Friends favour with them, and they would hear my complaint, and gave forth several orders to magistrates and officers of the army, to suppress rapparees, and restrain their abuses, and they stood a little in awe of me, for they knew I had an interest with the government.

" I was sometimes with King James, and told him of the calamity the protestants were under in the country, and he would hear me quietly, for the Lord made way in their hearts for us, and I had a concern upon me to make use of it for the public good, the chief of the English protestants being gone, who might have applied to the government for the safety of the country.

" At the Boyne fight, in 1689, the Irish army being beaten, many of them fled our road, and plundered many in our parts. They robbed my house several times over, and we were in great jeopardy of our lives ; so the family were forced to go out of the way, and my wife desired me to go aside, lest they should kill me, for she would venture her own life to save mine ; but I could not do it, though they should be permitted to kill me : yet the Lord's secret hand restrained them, and preserved our lives. They took all our household goods they could find and liked, and all our horses that were left. Violence was now let loose, and no government to make address to. The English army did not come near us for some time, and, to look outwardly, we were exposed to the wills of cruel blood-thirsty men.

" The English that remained near us were forced to flee into the parish worship-house for safety. When the English and Scotch came into those parts, they plundered the Irish ; but king William put forth a proclamation, ' that all the Irish, and others, who would live peaceably at home, should not be molested.' Notwithstanding which, there came two captains, with about three hundred soldiers ;

and drove away about five hundred head of cattle and horses, also took away prisoners. One William Dunn, (who had been a captain in the former wars) was taken prisoner, and two of his sons, one of whom they stripped of his clothes, in order to hang him, having suspicion that he was a rapparee; then the Duns sent for me in haste, and acquainted me therewith: I took horse and rode after the parties as swift as I could, having regard to my promise of neighbourhood; when the Irish neighbours saw me ride after them, many followed, in expectation to get their cattle and people released.

"I rode four miles before I overtook them; when I came near, the two captains perceiving who it was, for they knew me before, made a halt and met me. I reasoned the matter with them, and told them of the king's proclamation, and how, 'it would not be the soldiers, but they who commanded, that must answer the injury done; and that it was a reflection upon the king's promise, as also a great reflection on the English nation.' So with much discourse and arguments to this purpose, the two captains seemed willing to release all, if the soldiers could be prevailed upon. I rode with them to the head of the party, but they were very angry, and would needs have killed the Irish that followed for their cattle; whereupon I quitted my horse and ventured my life among the rude soldiers to save the Irish, and with much ado, and the captain's assistance, I got them moderated, on condition to give them a small part of the cattle, to release the rest.

"Then I mounted my horse, and sought out the man, whom they had stripped for hanging: when I found him, I threw him my riding coat to put on, and desired one of the captains to assist me in finding him that had taken his clothes; when we had found him, I reasoned the matter with the captains and soldiers, telling them, 'It was unmanly, and not like a soldier, to strip men in that manner; for I had been a soldier myself, and would have scorned such a base action, besides it might be a precedent to the Irish to strip the English.' Many such arguments I used, which at last prevailed: so that the captain made the soldier put off the man's clothes, and give them to him again. I also got both the father and his sons released, with their cattle, and a great part of the others.

"Frequently, when the English soldiers took away the Irish people's cattle, I persuaded them to give up some of them again, or bought them for a small matter with my own money, and gave them to the owners; and let their horses graze on my land, to save them from the plunderers.

"The English army having settled in their winter quarters, the rapparees increased their number; they burned many brave houses, and some towns, and all was full of trouble; yet, through the wonderful mercies of God, we kept our meetings constantly, and

enjoyed them peaceably, but in travelling to and fro, were in danger of our lives; yet the Lord preserved us wonderfully, so that I do not know of above four Friends in this whole nation, that were killed by violent hands all the time of this great calamity."

It is a delightful and animating reflection to the sincere Christian, that every occurrence of his life is under the immediate notice and subject to the control of his heavenly Father. He contemplates Him as an ever-present and Almighty Friend, whom no difficulties can baffle, nor unforeseen accidents surprise, whose counsel is proffered to guide him safely through all the intricate and perplexing mazes of life, to sanctify his afflictions, to moderate his joy in prosperity, and so to control the course of his personal concerns, as that "all things shall work together for his good."

"In 1690, some hundreds of rapparees," says William, "beset my house—and I with my family being asleep, they fired several shots in at the windows. The report of the guns was heard at Mountmelick, two miles off; whereupon several persons went to the governor, and urged him to send a party of men to relieve me; but he would not grant it, saying, he would hang the first man that should go out of the garrison. The rapparees set fire to my house, and I remained in it until a great part was consumed. When we could stay no longer, for the fire, I made conditions with them, and opened the door. But they soon broke the conditions; for though they had bound themselves with many oaths not to do so, yet they took what plunder they could save from the fire, which, however, was so fierce, that it destroyed nearly every thing. They took from my wife her outer garment only, and so left her; but carried away my two sons and myself prisoners, bare-headed and bare-legged, and indeed not much better than naked. One of them, at my request, lent me an old blanket of my own, to wrap about me; and after driving away all my cattle, they took me and my sons that night through rough places, bushes, and mire and water, up to the knee, in cold weather, where our feet and legs were sorely hurt and bruised.

"The next morning they took us to a wood, and held a council upon us; in which it was concluded to hang my two sons, and shoot me, because they said, 'I was a stout man.' I told them, 'Many of them knew me, and my two sons also;' and I challenged them all to prove, 'that either I or my sons, had wronged any of their country-folks one farthing during all these times of trouble; but on the contrary, had saved them what I could, sometimes with the hazard of my life, among the English soldiers.' Several of them made answer, and said, 'They knew I was an honest man.' Then I told them, 'If I died, they were my witnesses that I was innocent, and God would revenge my blood.' They wondered at my boldness, and indeed my life was little to me, for I desired to die, if it were the will of God. Then they hoodwinked my sons

to hang them, and two firelocks were prepared to shoot me; they came to hoodwink me also, but I told them, 'They need not, for I could look them in the face, and was not afraid to die.'

"Now came up Lieutenant William Dunn, who was well acquainted with me and my two sons; he was son to old Captain Dunn, whom I had got released together with his cattle from the English soldiers, and brother to him whom they had stripped in order to be hanged, whom I had got released also, and he who commanded this villanous party that burnt my house, with several others whom I had done kindness for, were present; so this Lieutenant Dunn, expecting to get preferment for what he had done, would take us to Athlone, twenty miles from that place. Thus the Lord interposed, and would not suffer them to take our lives, having a further purpose of service for me."

After having been kept three nights by the way, at a cabin, cold and hungry, they were taken to Athlone, where they were subjected to the taunts and indignities of the rabble and soldiery. Then they were brought before the governor and the council of chief officers. "I came in," says William, "with my old blanket lapped about me. The governor asked where I lived?—what was my name?—I told him I was old Wm. Edmundson. He stood up with tears in his eyes, and said, 'He was sorry to see me there in that condition, for he knew me well, having been sometimes at my house.'"

After much further suffering from the cruelty and malice of his enemies, William was finally comfortably provided for, through the interposition of a Friend, who was allowed to take him to his home, and was ultimately liberated. In the mean time his wife was taken by the rapparees, whilst she was endeavouring to save some of their property. They deprived her of her clothes, and she was obliged, in that condition, to go two miles, in severe weather. From this exposure she took a cold, which continued with her until her death, seven months after.

"As soon," he says, "as the ways were opened to travel, I went into the north, to visit Friends, and some Friends accompanied me. As we went by Dundalk, where the armies had been one against the other, there were many bones and tufts of green grass that had grown from the carcasses of men, as if it had been from heaps of dung. Then I told Friends who were with me, you may remember that I declared it in public, in the word of truth, many years past, and many times, in divers places, that the Lord would dung the earth with the carcasses of men, and would spread them as dung upon the face of the earth; and now you see it here fulfilled."

Many sound and excellent letters of admonition and counsel were at different times, addressed to his friends and brethren, by this diligent and exercised servant of the Lord; we have only space for the following extract, from one of them:—

"I know that the eagerness after the lawful things of this world, at this time hinders many Friends' growth in the precious truth and their service to it in their day, though of great parts and abilities to do much, as instruments in the hand of God. But we cannot serve God as we ought to do, and as the day requires, if we involve and load ourselves with the things of this world. And this is the great failure, and stumbling-block at this day, and many of our Society are hurt thereby, who have in measure escaped the unclean, unjust, and unlawful things of this world, yet now sit down in the dust, in the lawful things, without a due consideration of the right use and service of them in the creation. And on this account great danger doth appear, that many will be shut out when those who have shaken themselves from the dust and put on the beautiful garments, and having their affections set on things above, and not on things upon the earth, will enter with Christ into his kingdom. Now, my friend, the enemy of mankind is working in a mysterious way, to overthrow many that have had their faces Sionwards, and persuade them now to look back to the profit and pleasure of those things that are soon gone, and a little of which will serve in their right use, with a contented mind: so I can do no less but give notice of it, that thou and others may escape his snares, and cheerfully run the race in the service of God, according to ability and in your station and place."

In the year 1697, he again entered into the marriage state. Of his accomplishing this marriage, he says: "In this weighty affair the Lord's heavenly presence accompanied us for our great comfort and confirmation."

A long and laborious life, exposed to great hardship and suffering, had produced its inevitable results upon William Edmundson, and rendered him the subject of frequent and severe attacks of illness. But neither pain nor debility deterred him from the discharge of duty. What can be more encouraging to the youthful Christian, who has just set forth on his journey to the celestial Canaan, than to see the aged pilgrim pressing onward with holy cheerfulness and perseverance to the termination of his race. It is not in the power of sickness, or pain, nor of all the multiplied infirmities of declining life, to damp the zeal of such an one, or to rob him of his peaceful hope. He knows in whom he has believed—he feels that his gracious Master will not cast him off in the time of old age, nor forget or forsake him when his strength fails.

In the year 1699, he performed a religious visit to Friends in most parts of Ireland, besides attending the national meeting in Dublin, and several of the province meetings. Early in 1700, he went into Munster on the same errand, and was at the provincial meeting at Cork, where he was attacked with severe illness: "But," says he, "the Lord's power strengthened me, so that I

was enabled to answer the services of the meeting, and when it was over we parted from friends, in the sweet love of God and comfort of his Holy Spirit."

In the summer of 1700, his health improved, and he embraced the opportunity of going into the county of Connaught, and some other places where the labours of faithful Friends were needed.—George Rooke was his companion. In the course of this journey, they held a meeting in a barn at Ayrescourt; and while they were quietly sitting to wait upon the Lord, Colonel Ayres, a lawyer, a constable, and the wardens, came upon them, and in a violent manner pushed and hauled them out of the meeting, and drove them into the street. The constable was directed to put William into the stocks, an order which he executed with a promptness that grieved the people, some of whom wept to see an ancient and unoffending man set in the stocks for worshipping God. So unusual a spectacle attracted a large number of persons, and George Rooke preached to the company, for which he was quickly put into the stocks, and Jacob Fuller, another minister, was likewise confined for the same offence—"where we sat together," says William Edmundson, "in sweet peace and comfort of the Lord's Holy Spirit."

William Edmundson's prospects and feelings, in looking forward to the solemn season which was to close his pilgrimage on earth; may be gathered from the following observations respecting an illness, through which he passed some years before his death:

"Now, in the year 1704, being the seventy-seventh year of my age, under much affliction and weakness of body, I was resigned unto the blessed will of the Lord; yet were it his time would gladly have been dissolved and at ease, where the weary are at rest, and the wicked cease from troubling. For I was not afraid of death or the grave, but could say through the tender mercy of God, 'Death! where is thy sting? Grave! where is thy victory?'—Through steadfast faith and hope in my Lord and Saviour Jesus Christ, who suffered for me, and whom death or the grave could not hold; but who rose again, and appears before the Father for me, as advocate, mediator, and interceder: who in my youthful days was pleased to visit me with the appearance of his Holy Spirit, to turn me from the evil of my ways, making me sensible of his judgments and mercies, calling me by his grace to a reformation, and also putting me into his service of the ministration of the word of life, and doctrine of his kingdom; endowing me with a talent of his Holy Spirit, of understanding in doctrine and discipline for the benefit of his church, in which I have laboured for the space of above fifty years, according to my strength and ability, through many troubles, deep exercises, and perils of divers kinds, met with by sea and land, which fell to my lot, in my line of the Lord's service, both in the wilderness by robbers and blood-thirsty

murderers, by open opposers and enemies to truth, and worst of all by false brethren. These things, and many other great exercises and straits, the Lord's arm and gracious providence have still preserved me through, and supported me over, in the faith that gives victory, having blessed his work and given the testimony of his truth dominion to this present time."

At length it pleased the Lord to raise William Edmundson from the bed of sickness. Upon the return of even a moderate share of health, he resumed his labours in the ministry of the gospel.

In 1707, his wife had a severe illness, "in which," he observes, "according to appearance, there was little likelihood of her recovery, yet, I often prayed earnestly and fervently to the Lord that he would be pleased to heal and restore her to me, as an helpmeet in my old age—and he was graciously pleased to answer my petition, as he had at many other times in great straits, and raised her from her sickness, blessed be his worthy name for evermore."

The subjoined observation occurs under date of 1711.

"Now finding myself unable to endure long journeys, I was content to rest in the will of God, who had lengthened my time to old age, and done great things for me, to whose great and worthy name be praise, glory, and honour for evermore."

His final visit to Dublin was in the third month, 1712, being then in the eighty-fifth year of his age. Of which he remarks, "the Lord's blessed power enabled me to perform the part of the service committed to me, to his praise and my own comfort, and I took my leave of Friends, expecting never to see their faces any more in that place."

On the second of the sixth month, 1712, a few hours after he had finished the revision of his writings, William Edmundson took his bed with his last illness. Having made some alterations in the disposition of his property, his mind appeared entirely done with worldly concerns, and he observed, that "he was willing to die and well satisfied to go out of this troublesome world, for his day's work was finished."

Such had been the life of William Edmundson, and such were the triumphant feelings of his redeemed spirit, that he was enabled to exclaim, "I am not afraid of death, nor the grave, but can say, through the tender mercy of God, Death! where is thy sting!—Grave! where is thy victory?" What a contrast does such a man furnish, to the state of those "*who through fear of death, are all their life-time subject to bondage,*" and who in contemplating the close of life, find nothing but "*a fearful looking for of judgment!*"

A few days after this attack, he prayed that his passage might be easy, and then added, "Lord Jesus Christ, thou great physician, who canst cure me, look upon me—I had rather die than live." Being very ill that night, and in great pain, he desired to be put into

bed, and on being helped to it, he kneeled down on the bed-side, and was enabled in the midst of his extremity to call upon God in fervent prayer, beseeching that the violence of his pain might be abated, which in mercy was granted, so that he passed part of the night in sleep. Towards morning he was in a very tender frame of spirit, and humbly thankful to God for his mercy and goodness, and did bless, praise, and magnify his great name for the same, and desired those present to praise the Lord also on his behalf.

On the fifth of the sixth month, some friends sitting quietly by him, he desired them to pray for him, for he was weak and unable to undergo much. Soon after he supplicated as follows—"Forget not thy wonted mercies, but mitigate these pains, if it be thy will—and stand not at a distance in this time of need—I pray thee, O Lord; touch, one touch with thy finger, and cure all."

On the seventh, he remarked to his wife, that he was now clear of the world and the things of it—and several friends coming into his room, he recommended them to retire inward, and wait upon the Lord, and after a time of silence, he prayed fervently to God to their great comfort. He endured his severe pain with patience, and resignation to the Divine will, evincing in the midst of his sufferings, that his love and zeal for the Lord's cause were not abated, and that he preferred the prosperity of true religion to any other consideration. Friends from several parts coming to see him, he exhorted them to a zealous concern for truth's prosperity, and the promotion of its government in the church.

A few days before his death, his near friend, George Rooke, coming to see him, William was much affected, in recurring to the many seasons of Divine favour they had experienced together in past days, and observed to him, "We have had many good meetings together, and I believe we shall meet in heaven."

In a letter, written a short time before his departure, he said that he was well in the Lord Jesus Christ, by whom his inward man was renewed day by day, and that the Lord was his strength and his song.

After about one month's sickness, and pain of body, which was sharp to bear, at times; having run the race with patience, and kept the faith, he departed this life, in sweet peace with the Lord, in unity with his brethren, and good will to all men, the 31st day of 6th month 1712, being nearly 85 years old. At his grave, divers testimonies were borne, from a lively sense of his manifold services, perils, and labours of love, both in this nation, and Islands abroad, after which he was decently interred; but his memorial lives among the righteous.

A SKETCH
OF THE
LIFE AND CHARACTER
OF
WILLIAM PENN



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LIFE AND CHARACTER OF WILLIAM PENN.

THE following sketch of the life and labours of that eminent Christian minister and statesman, WILLIAM PENN, is principally compiled from his biography, in the 5th volume of the Friends' Library. It is published with the hope that the fervent piety, consistent walking, and sound principles of this faithful man, may induce the readers of these pages not only to seek a further acquaintance with his valuable writings, but also awaken desires in them to follow him as he followed Christ.

WILLIAM PENN was born in London, in 1644. He was the son of Sir William Penn, an admiral in the British navy.

Of his early life but few particulars are recorded. When quite young he was placed at school in the country, where, before he was twelve years of age, his mind was the subject of religious impressions; although at the time he was ignorant of their source, he was afterwards made sensible that it was the Lord's Holy Spirit that had thus early visited him.

After attaining his twelfth year, he returned to London, where he prosecuted his studies, under the direction of a private tutor, for about three years. During this period his mind was often drawn into seriousness; and although his quick and lively disposition, and the many temptations to which he was exposed, sometimes led him astray, yet he was mercifully preserved from many of the snares into which the young and inexperienced too often fall.

When about fifteen years old, he was sent to Oxford to complete his education. Here he pursued his studies with great diligence and success; but his tender mind was much shocked at the dissipation and wickedness which prevailed among the students, and by obedience to the secret checks and limitations of the Holy Spirit, he was preserved from participating in the gross corruptions around him.

Soon after he entered college, he attended a religious meeting appointed by Thomas Loe, who had once been a student at Oxford, but who was then a minister among the people called Quakers. Under the living and powerful ministry of this Friend, William Penn's spiritual condition was effectually reached: the witness for God in his own heart owning and answering the testimony. The impressions which had been early made being thus renewed and strengthened, fresh desires after holiness were begotten in his soul. In this seeking frame of mind, he was led to perceive the emptiness and formality which prevailed among the professors of religion; and finding some of his fellow students of similar views, they withdrew from the established worship of the University, and held religious meetings among themselves. This greatly offended the heads of the University, who fined them for non-conformity. William Penn, however, believing his principles and practices were founded in truth, and essential to his peace of mind, could not abandon them; and as his determination was unalterable, he was finally expelled from the college.

He then returned home, where the gravity of his deportment, and correct conduct, indicated that the good work so early begun in him, was gradually going forward. He refrained from associating with the fashionable world, or mingling in its vain amusements, but took great delight in the company of the most grave and sober persons. His father, who had great influence at court, and ambitious prospects for his son, viewed this conduct with great disapprobation. He saw, that if persisted in, his fondest hopes must be blighted, and therefore endeavoured by argument and entreaty, to induce his son to abandon his self-denying life, and enter upon the brilliant career which was now open before him.

William Penn's thirst, however, was not for earthly glory, but heavenly; "he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and though it grieved him to disobey his earthly parent, he felt that it would be far worse to resist the will of his Father in heaven. The admiral, finding all his entreaties unavailing, at length resorted to blows, with no better success, and finally expelled William from the house. He did not long remain in exile. Soon after his

return home, his father concluded that he should visit France, in the hope that intercourse with gay and fashionable society would weaken and wear off his religious convictions. William Penn accordingly accompanied some persons of quality to Paris, where he resided a considerable time; and although his father's purpose was not entirely accomplished, yet his residence there was certainly marked by a greater advancement in fashionable accomplishments than in religious stability.

After leaving Paris, he resided for some time at Saumur, where he resumed his studies, and acquired an accurate knowledge of the French language. In 1664 he returned to England, after an absence of about two years. He was received with great pleasure, for his polished and courtly bearing led his father to anticipate the speedy realization of his hopes. And rarely indeed have a father's hopes been placed upon a more promising son; for at this time, beside many rich and powerful friends, he possessed a manly form, blooming with health, a lively and active disposition, a ready wit, and talents improved by great literary and scientific attainments. The admiral, however, soon perceived that his ambitious prospects for his son were to be disappointed. The Lord had better things in store for him, even the things that accompany salvation; and soon after his return from the continent, the visitations of the Holy Spirit to his soul were renewed, the glories of this world were stained in his view, and all its pleasant pictures spoiled. In referring to this period of his life, he says: "Now was all the glory of this world as a bubble; yea nothing was dear to me that I might win Christ; for the love, pleasure, and friendship of this world were a burden to my soul. In this seeking state, I was directed to the testimony of Jesus in my own conscience, as the true shining light, given me to discern the thoughts and intents of my own heart. And no sooner was I turned unto it but I found it to be that which from my childhood had visited me, though I distinctly knew it not."

Returning from some naval service in which he had been engaged, the admiral found his son wholly divested of that gaiety of manners which he had contracted in France; and the prospect of his becoming a man of the world, fitted to shine among courtiers and statesmen, was more distant than ever. His father, to try the effect of

employment, sent him to Ireland to take charge of his estate in the neighbourhood of Cork. Previously to 1666, William Penn appears to have had little, if any, intercourse with the Society of Friends; but in the course of this year, being in Cork, and hearing that Thomas Loe was to be at a meeting there, he resolved to attend it. Thomas began his testimony with these words, "There is a faith which overcomes the world, and there is a faith which is overcome by the world." On this text he enlarged with great power and effect. William Penn's heart was well prepared to receive the word preached. He was fully convinced, and from this time became a diligent attender of the meetings of Friends, and one with them in religious profession.

In 1667, while attending a religious meeting in Cork, he, with others, was arrested and taken before the mayor, who would have released him, on his giving security for his good behaviour: this he refused to do, and was, in consequence, committed to prison with his companions. He remained there, however, but a short time, being released at the instance of the Earl of Orrery. This imprisonment made William Penn's religious profession extensively known, and exposed him to much derision; few persons being able to appreciate the motives which could induce a young man of twenty-three, the only son of a Vice-Admiral of England, to relinquish his brilliant prospects of worldly preferment, to become a humble disciple of a meek and crucified Saviour. Information of the course his son was pursuing soon reached the admiral, who immediately recalled him from Ireland. The interview which took place on his return was very affecting. His father endeavoured by persuasion to induce him to abandon the style of speaking and acting which he had now adopted, and comply with the prevailing customs and manners of the world; threatening to disinherit him unless he yielded to his wishes. The son, on the other hand, convinced that his duty to God forbade a compliance, entreated that he might not be urged to violate his conscience. The admiral, perceiving that it was in vain to expect to change the general behaviour of his son, attempted to compromise the matter, and offered to tolerate his uncourtly bearing, provided he would promise to appear bare-headed in the presence of the King, the Duke

of York, and himself. William Penn, believing this was a token of reverence due only to the Supreme Being, felt it his duty, humbly, but firmly, to decline any compromise. At this the admiral became so irritated that he once more expelled him from the paternal roof. The conduct of the son was marked, however, by such humility and resignation, that it won upon the natural affection of his father, who soon after received him again into his house.

In referring some years later, in one of his works, to the rigour with which the pride of man exacts the vain compliments and ceremonies of the world, he mentions the following anecdote: "In France I was myself once set upon about eleven o'clock at night, as I was walking to my lodgings, by a person who waylaid me with his naked sword in his hand and demanded satisfaction of me for taking no notice of him, at a time when he civilly saluted me with his hat, though the truth was I saw him not when he did it. Suppose he had killed me, for he made several passes at me, or that I, in my defence, had killed him, when I disarmed him; I ask any man of understanding or conscience, if the whole round of ceremony were worth the life of a man, considering the dignity of his nature, and the importance of his life, with respect to God, his Creator, himself, and the benefit of civil society?"

In 1668, when William Penn was about twenty-four years old, it pleased the Lord to call him into the work of the gospel ministry. As a messenger of the glad tidings of life and salvation he afterward travelled extensively, and his labours were blessed to many; for "according to the grace given him" he taught with that baptizing power which alone can render Christian teaching effectual, and which is promised by the Holy Head of the Church to all his true ministers.*

In the exercise of his gift he had a godly care to minister only "as of the ability which God giveth," 1 Peter, iv. 11, and having endured much "hardness as a good soldier of Jesus Christ," he was well fitted, in that day of persecution and trial, to remember those who were "in

* "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world," Matt. xxviii. 19, 20.

bonds as bound with them," and to speak a word in season to him that was weary. To the sincere seeker after truth he was a wise instructor, and to young ministers as a father in Christ: so labouring, in the renewed openings of the word of life as to draw the people off "from all their hireling teachers, to Christ their free teacher, who died for them and purchased them with his blood."

The following short extracts are from a letter of kind and faithful counsel, written to a young woman who loved and followed the vain customs and fashions of the world. They evince the exercise of his mind that she might be wise in time and remember "that the friendship of the world is enmity with God."

He commences, "It was a true word spoken by Jesus Christ, to undeceive the careless wanton Jews, among whom he manifested his glorious truth, through that body prepared of God for that very end, that the way which leads to everlasting life and peace is straight and narrow." He continues, "I beg thee as thou wouldst be saved from that unspeakable anguish which is reserved for worldlings, and from whence there is no redemption, to keep thyself from those vanities, follies, and pollutions, which unavoidably bring that miserable state. Alas! how unsuitable is thy life and practice, with those holy women of old, whose time was mostly spent in heavenly retirements, out of that rattle, noise, and conversation thou art in." The letter is thus concluded, "In short, my friend, be advised to be serious, and to ponder that which belongs to thy eternal peace. Retire from the noise and clatter of tempting visibles, to the beholding Him who is invisible, that He may reign in thy soul, God over all, exalted and blessed for ever."

In this year he appeared as an author in his first printed work, entitled "Truth Exalted," a valuable treatise, designed to show forth to the professors of religion the spirituality of the Gospel. He invites them to come unto Christ Jesus the true light, that enlighteneth every man that cometh into the world, that obeying Him they might no longer walk in darkness, but have the light of life, and experience his precious blood to cleanse from all sin. About this time he visited Thomas Loe, then on the eve of his departure from a world in which he had laboured faithfully to extend the Messiah's peaceful reign. During

this interview, addressing William Penn, he said, "Bear thy cross, and stand faithful to God; then he will give thee an everlasting crown of glory that shall not be taken from thee. There is no other way which shall prosper, than that which the holy men of old walked in. God hath wrought immortality to light, and life immortal is felt; this ove overcomes my heart. Glory be to his name, for evermore."

In the same year, William Penn was imprisoned on account of one of his publications, which had given offence to some of the clergy, particularly the Bishop of London. He was treated with great severity, the bishop having declared that unless he publicly recanted his opinions, he should die in prison. But William Penn could not be shaken by such a menace. He boldly replied, that his prison should be his grave, before he would retract his opinions, for he owed his conscience to no mortal man. That great and good things were not attained without loss and hardship. That he would weary out the malice of his persecutors by patience, the never-failing companion of those who suffer for Christ's sake. That those who would reap without labour must perish in disappointment; but he reposed on the assurance that a hair of his head would not fall without his heavenly Father's notice.

After a rigorous confinement of some months, he was released, by command of the king, who interposed his authority at the solicitation of the Duke of York, an intimate friend of Admiral Penn.

During his imprisonment he employed himself in writing "No Cross, No Crown," one of the most valuable of his works. It is adapted to all times and all situations in life, setting forth in the most forcible manner, this great truth, that there can be no wearing the *crown*, without first bearing the *cross*.

In 1669, he went again into Ireland to take charge of his father's estate; and during his residence there, was very useful in encouraging his suffering brethren, many of whom were at that time in prison for conscience sake. He appeared before those in authority on their behalf, and at last had the satisfaction of obtaining an order for their release. During this period he published several tracts. Among these was "A Letter to the Young Convinced," to encourage them to attend closely to the teachings of the

blessed spirit of Christ, by which they had been awakened, and which if faithfully followed, would enable them to make their calling and election sure. In 1670, having accomplished his father's business, and rendered a number of signal services to his friends in Ireland, he returned home. The admiral, by this time, had become fully reconciled to him, and opposed neither his religious principles nor his demeanour. In the summer of this year, William Penn was again imprisoned. He was committed to Newgate by the Mayor of London, for preaching to a meeting of Friends held in Grace-church street, near their meeting-house, from which they had been forcibly excluded. For this alleged offence, he, together with William Mead, was soon after tried. This trial was a total mockery of justice, and shows into what lawless proceedings passion and prejudice may lead those who are set "for the punishment of evil-doers, and for the praise of them that do well."

They were charged with being present at, and preaching to, a riotous and seditious assembly. The evidence in the case was of the weakest character, and the recorder charged the jury in the absence of the prisoners, and urged their conviction. The jury brought in a verdict, that William Penn was guilty of speaking in Gracious street. This highly exasperated the recorder, who sent them out of court, with directions to bring in a verdict of guilty of speaking to a riotous assembly. The jury returned into court four times with the same verdict, and then after having been kept for two days and two nights without fire or food, brought in a verdict, in both cases, of "not guilty." For this the recorder fined the jurymen forty marks each, and on their refusing to pay, committed them to prison, whither William Penn and William Mead were also sent, notwithstanding the verdict of acquittal entitled them to their liberty. While the trial was in progress, the prisoners, when brought into court, were shamefully treated. Against this abuse, and all the illegal proceedings of the bench, William Penn protested at the time, as he did afterwards more fully in his published account. He and his companion, it appears, were remanded to prison for the non-payment of the arbitrary fine imposed on them by the court; but they were both soon afterwards released, the fine having been paid by the admiral, against the advice of his son.

This celebrated trial was productive of important and beneficial results to the people of England. It awakened public attention to the arbitrary and oppressive proceedings of the courts, in which, under the pretended sanction of law, the most flagrant violations of justice were often practised with impunity. One of the immediate consequences, was the recognition of the freedom and rights of juries, which were established by a solemn judicial decision.

A few days after his release from prison, William Penn met with a fresh trial in the death of his father. The feelings of the latter had undergone a great change in the last years of his life. He no longer had the same relish for the fading honours of the world, that had formerly distinguished him, and he could now appreciate the conduct of his son. Addressing him a few days before his death, he said: "Son William—I am weary of the world! I would not live over my days again if I could command them with a wish; for the snares of life are greater than the fears of death. This troubles me, that I have offended a gracious God. The thought of this has followed me to this day. Oh! have a care of sin! It is that which is the sting both of life and death.—Let nothing in this world tempt you to wrong your conscience. I charge you, do nothing against your conscience; so will you keep peace at home, which will be a feast to you in a day of trouble." At another time he said to him: "Son William, if you and your friends keep to your plain way of preaching, and keep to your plain way of living, you will make an end of the priests to the end of the world."

Near the close of this year, William Penn was imprisoned for preaching the gospel in a meeting of Friends in Wheeler street. He was confined in Newgate for about six months, during which time he was engaged in writing a tract on "Civil Liberty," and some other treatises for the promotion of justice and righteousness in the earth.

After his release he travelled in Holland and Germany; but no particulars of this religious service have been preserved.

In 1672, he married Gulielma Maria Springett, daughter of Sir William Springett. She was a pious young woman, of amiable manners and highly accomplished. After his marriage he settled in Hertfordshire. He soon, however, found himself called abroad in the work of the

ministry, on which account he travelled through Sussex and Surrey. His labours on this journey were to general edification, contributing to strengthen the hands of Friends and silence opposers.

The Society of Friends had now much increased, and many were daily added to it from the different religious societies by which it was surrounded. This awakened opposition, and many abusive books were written, condemning and misrepresenting the principles of the society. During this and the following year William Penn was much engaged in answering and refuting these, and showing that the doctrines of Friends, being those promulgated by Christ and his apostles, were primitive Christianity revived. He also wrote some excellent epistles to Friends who were under suffering in Holland and Germany, exhorting them "to continue in the faith, and testifying that we must through much tribulation enter into the kingdom of God." He also sent a letter to Friends in Maryland, showing the Christian and scriptural character of their testimony against oaths, by the support of which, they were then subjected to difficulties, by Lord Baltimore. He afterwards published a treatise on the same subject. In 1674 he also wrote a remonstrance to the senate and council of the city of Embden, the Friends of which place had suffered great hardship by banishment, fines, and imprisonment. In this he says, "Have the senate and council of Embden, more Christian authority than the chosen witnesses of our Saviour? If calling fire from heaven, was judged by Him, who was wiser than Solomon, to be an improper means of converting opposers formerly, it shows little modesty in the authorities of this day, to kindle a fire on earth to destroy them now. Conscience is God's throne in man, and the power of it is his prerogative. The day will come, when one act of tenderness in matters of conscience, shall find a better reward than *all* the severity by which men attempt to propagate their persuasions in the world; for one flows from the Saviour, the other from the destroyer of men."

Near the close of 1675, Matthew Hyde, a conspicuous opposer of Friends, and who had denied the Christian doctrine of the universality and efficacy of divine grace, was taken dangerously ill. On his death-bed, he sent for a few Friends, and in the presence of his wife, expressed to them

his sincere repentance, and desire to be forgiven by God. This circumstance gave occasion to William Penn to publish a tract called "Saul smitten to the ground," in which he gave a narrative of the case, accompanied with some earnest exhortations to trust in that divine power, which had wrought conviction in this opposer.

In 1676, William Penn became concerned as trustee in the management and settlement of West Jersey. As most of his associates were Friends, the province was settled in accordance with their mild and pacific principles, without bloodshed, or any serious difficulty with the aboriginal inhabitants.

In this year he wrote an interesting letter to two women of high rank in Germany, one of whom was the Princess Elizabeth, daughter of Frederick V., Prince Palatine of the Rhine and King of Bohemia, and granddaughter of James I. of England. The other was Anna Maria, Countess of Hornes, the friend and companion of Elizabeth. They were serious persons, and had some knowledge of Friends, having been previously visited by Robert Barclay and Benjamin Furly. In his letter, William Penn manifests a deep concern for their religious advancement, and sympathizes with them in the difficulties to which their station in society necessarily exposed them. He thus concludes his appeal: "Let not his (Christ's) vinegar and gall be unpleasant, nor his crown of thorns troublesome: last of all, let not his nails and spear be terrible to you. For they that will not forsake him in his agonies, but be the companions of his tribulations, and cheerfully lay down their life and die with him to the world; they, and none else shall rise with him in the newness of life, and ascend with him to his Father, by him to be glorified with that glory, which he had with his Father before the world began. Unto which kingdom, God Almighty conduct you, through this earthly pilgrimage. Amen."

In 1677 he paid another religious visit in Holland and Germany, of which he has left an instructive and particular account. He sailed from England in the fifth month, in company with George Fox, Robert Barclay, and some other Friends, and after a short passage, arrived safely at Rotterdam. Here they held a meeting, at which many of the principal inhabitants were present. In referring to

it, he says, "The gospel was preached, the dead [in trespasses and sins] were raised, and the living comforted." They then proceeded to Leyden and Harlaem, and from thence to Amsterdam, where they had a comfortable and refreshing meeting. At this place, William Penn wrote a letter to the King of Poland, on behalf of the Friends of Dantzic, who were then suffering bitter persecution on account of their religion. Robert Barclay, George Keith, Benjamin Furly, and William Penn, soon afterwards set forward towards Herford, where the Princess Elizabeth held her court. They were received by her and the countess with great kindness, and held several meetings at the palace. Of the first, he says, "The Eternal Word showed itself like a hammer this day, yea, sharper than a two-edged sword, dividing asunder between the soul and the spirit, the joints and the marrow." "Well, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth, when I shall forget the loving-kindness of the Lord, and the sure mercies of our God, to us his travelling servants, that day. O Lord, send forth thy light and thy truth, that all nations may behold thy glory." The next day they again visited the princess, when William Penn, animated by the constraining love of Christ, which knows no respect of persons, held a meeting among the servants of her household. He remarks, "The same blessed power that had appeared to visit them of high, appeared also to visit them of low degree, and we were all sweetly tendered and broken together, for virtue went forth of Jesus that day, and the life of our God was shed abroad amongst us as a sweet savour, for which their souls bowed before the Lord and confessed to our testimony."

At the request of the princess and countess he related the manner of his early convincement, and told them of the many trials and consolations through which the Lord had led him, on his way towards the kingdom of everlasting holiness and peace. They heard him with deep interest, and were much affected during the recital, and he expresses the hope and belief that the Lord had made it profitable to them.

The next day a public meeting was held, when many of the people of the town were present. Of this opportunity he says, "The word that never faileth them that

wait for it, and abide in it, opened the way and unsealed the book of life, yea, the quickening power and life of Jesus wrought and reached to them; and virtue from him in whom dwelleth the Godhead bodily, went forth and blessedly distilled upon us his own heavenly life, sweeter than the spices with pure frankincense, yea, than the sweet-smelling myrrh that cometh from a far country. Blessed be the name of the Lord, and confided in be our God for ever!"

In this meeting the princess was deeply affected, and at its close, she took William Penn by the hand, and was about to speak of the sense she had of the power and presence of God that was amongst them, when her emotion stopped her. Turning to the window and placing her hand upon her breast, she exclaimed—"I cannot speak to you—my heart is full." After a time of silence, she recovered herself and said, "Will you not come hither again?" "I told her," William Penn says, "we were in the hand of the Lord; and being his, could not dispose of ourselves; but the Lord had taken care that we should not forget her and those with her; for he had raised and begotten an heavenly concernment in our souls for her and them, and we loved them all with that love wherewith God had loved us."

In taking leave of the members of this interesting family, the witness for God in several of whose hearts had been effectually reached, he recommended to them "holy silence from all will-worship, and the workings, strivings, and images of their own mind and spirit; that the power of Jesus might be felt in their hearts, and his holy teachings witnessed and followed in the way of his blessed cross, which would crucify them unto the world, and the world unto them."

The next morning, Robert Barclay returning to Amsterdam, William Penn and his companions pursued their journey to Frankfort. It was his practice to seek out the serious persons, in the various places through which he passed, with many of whom he had refreshing religious meetings.

At Frankfort he wrote a general epistle to Friends throughout the world, which is an earnest exhortation to faithfulness, and obedience to the manifestations of the Holy Spirit. After referring to the mercy and loving-kindness of the Lord to them, he says, "Therefore let us

continually watch and stand in awe that we grieve not his Holy Spirit, nor turn his grace into wantonness ; but let all of us wait in a holy travail of spirit, to know ourselves sealed by the spirit of adoption, unto the day of our complete redemption ; when not only all our sins, but all sorrows, sighings, and tears shall be wiped away from our eyes ; and everlasting songs of joy and thanksgivings shall melodiously fill our hearts to God, who sits upon the throne, and to his blessed immaculate Lamb, who by his most precious blood shall have completely redeemed us from the earth, and written our names in the book of life."

At Krisheim he wrote a letter to the Princess Elizabeth and the Countess of Hornes, in which he urges them to yield themselves unreservedly into the divine hand, and not shrink from trials. "Love," he says, "the fire ; start not aside, neither flinch from the scorching of it, for it will purify and refine you as gold seven times tried ; then cometh the stamp and seal of the Lord upon his own vessel, 'holiness' to him for ever ; which he never gave, nor will give to reprobate silver, the state of the religious worshippers of the world. And herein be comforted, that Zion shall be redeemed through judgment, and all her converts through righteousness ; and after the appointed time for mourning is over, the Lord will give 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.'"

From Manheim, he addressed the Prince Palatine of Heidelberg, acknowledging his wisdom in granting religious toleration in his dominions, and at the same time warning him to think of his latter end, and by the light of Christ in his conscience, examine how it was with his soul.

Having heard of a very serious young woman, the Countess of Falkenstein and Bruck, who lived at her father's castle, near Mulheim, William Penn and his companions wished to visit her. But this could not be easily accomplished, as she was strictly guarded, by direction of her father, the graef, who having no sympathy with her in religious feeling, was unwilling that she should receive any encouragement from others.

The graef met William Penn and his friends as they were entering the town, and being offended at them for not uncovering their heads in his presence, commanded

his soldiers to expel them from his territories. They were compelled that night to lodge in the open air. At Drysburg, William Penn says, "It came upon me with a sweet fervent power to visit the Countess of Falkenstein, with a salutation from the love and life of Jesus, and to open unto her more plainly the way of the Lord." It thus begins: "Jesus the immaculate Lamb of God, grieved and crucified by all the workers of iniquity, illuminate thy understanding, bless and be with thy spirit for ever! Though unknown, yet art thou much beloved, for the sake of thy desires and breathings after the living God." After encouraging her under her trials by the assurance, that from childhood he had himself been a seeker after the Lord, and a great sufferer for his cause, from parents, kindred, companions, and magistrates; he continues, "Know certainly, that which hath discovered unto thee the vanities of this world, the emptiness and the fading of all earthly glory, the blessedness of the righteous, and the joy of the world that is to come, is the light of Christ Jesus, wherewith he hath enlightened thy soul; 'for in him was life, and that life is the light of men.'" Having given much excellent counsel, he concludes his letter by recommending her "to trust in the Lord for ever; and the God of Abraham, Isaac, and Jacob; the God of the prophets, and of the apostles; the God of all the holy martyrs of Jesus, illuminate, fortify, and preserve thee steadfast, that in the end thou mayest receive the reward of life and eternal salvation: to whom be glory, and to the Lamb that sits upon the throne, one God and one Lord, blessed and magnified for ever and ever, Amen!"

This message of gospel love was shortly after acknowledged by the countess, who expressed much sorrow, that any who came in the love of God to visit her, should suffer as some had already suffered from the rage and cruelty of her father.

William Penn also wrote to the graef a letter, which concludes thus, "Repent, I exhort thee, and consider thy latter end, for thy days are not like to be many in this world; therefore mind the things that make for thy eternal peace, lest distress come upon thee as an armed man, and there be none to deliver thee!"

In his travels he met with many persons, variously circumstanced in life, whose hearts the Lord had evidently

touched, as with a live coal from his holy altar, and who in different degrees had given up to follow the leadings of his Holy Spirit. To all such the visit of William Penn was acceptable, while to many it was signally blessed. The limits of this tract will not admit of even a reference to many of the labours in which he was engaged, both personally and by letter. He was the means of spreading a more accurate knowledge of the principles he professed, which had been much misunderstood and misrepresented. Several of those whom he visited are known to have retained a lasting regard for him. The Princess Elizabeth corresponded with him, and continued to manifest till her death, which occurred in 1679, a sincere regard for religion, and love for its true messengers.

From this journey he returned in the latter part of summer, having been absent from home about three months.

Soon after, he published an epistle of tender counsel and advice "to all those who are sensible of their day of visitation," in which he says, "Let him (the Saviour) no longer lie as in the manger, nor at your doors, but rather give him your hearts, and let him reign over you as a king; for he has bought you with his own precious blood, and is therefore worthy that we should serve and honour him, and he reign over us. That *He* may be our king and lawgiver, who gave his own life for us that we should not perish but have everlasting life in him. He has laid down his life for you, and can you not lay down your sins for his sake; yea, for your own sakes? Consider that he descended from the glory of his Father to bring you to glory; and can you not depart from the withering glory of this world that you may inherit his glory which is everlasting?"

In 1678, '79, and '80, he was much engaged in applications for the relief of his persecuted brethren, and in defending the Society from the slanders of its enemies.

In 1681, Friends of Bristol were persecuted with great rigour, and nearly all the men and women crowded into noisome prisons; yet it is worthy of remark, that their religious meetings were still maintained by the children, who, undeterred by the sufferings of their parents, regularly assembled for divine worship. At this time, William Penn addressed them a letter, exhorting them to constancy amid their deep trials.

In the same year he obtained from King Charles II., a charter for the province of Pennsylvania. This, it is supposed, was granted to him in lieu of a sum of money which had been long due to his father. The motive which induced him to solicit it, was no doubt mainly to procure an asylum for his brethren in religious fellowship, who from the time of their being first gathered as a people, had been persecuted, wherever they appeared in Europe. But his philanthropy was not limited to them; for he intended to extend the benefits of the province to all who wished peaceably to enjoy civil and religious liberty. His design from the first, was to establish a government upon Christian principles, the charter obtained vesting in him considerable power for the formation of the laws. In referring to this subject, he says, "And because I have been somewhat exercised at times, about the nature and end of government among men, it is reasonable to expect that I should endeavour to establish a just and righteous one in this province, that others may take example by it—truly this my heart desires. For nations want a precedent, and till vice and corrupt manners be impartially rebuked and punished, and till virtue and sobriety be cherished, the wrath of God will hang over nations. I do therefore desire the Lord's wisdom to guide me, and those that may be concerned with me, that we may do the thing that is truly wise and just."

The name Pennsylvania was given to the province by the king, in honour of Admiral Penn, and against the expressed wish and remonstrance of the proprietor.

After he had prepared an account of the country assigned to him, and of the terms on which it was to be settled, he added the following advice to persons intending to emigrate. It exhibits a strong contrast to the selfish policy usually manifested by persons having a new country to settle, and shows the purity of his purpose in a conspicuous light.

"I wish my dear country-folks to consider seriously the premises; as well the inconveniency, as future ease and plenty; that so none may move rashly, or from a fickle, but from a solid mind; having, above all things, an eye to the providence of God, in the disposing of themselves; and would further advise all such, at least to have the permission, if not the good-liking of their near relations; for

that is both natural and a duty incumbent upon all. And by this will natural affections be preserved, and a friendly and profitable correspondence between them; in all which I beseech Almighty God to direct us, that his blessing may attend our honest endeavours; and then the consequence of all our undertakings will turn to the glory of his great name, and all true happiness to us and our posterity."

Although he had obtained a royal grant to Pennsylvania, he did not consider that this alone entitled him to possess it. He knew that the original proprietors of the soil had never forfeited their rights, and therefore, from the first, determined to purchase the land from its real owners, the Indians. Accordingly, with the first settlers, who sailed in 1681, he sent out commissioners, who were to treat with them for an honest transfer of their claims. By these commissioners, he sent a letter to the aborigines, acquainting them with his intentions, and of his desire to maintain a just, peaceable, and mutually advantageous intercourse with them. It commences thus: "There is a Great God and power that hath made the world and all things therein, to whom you, and I, and all people, owe their being and well being; and to whom you and I must one day give an account for all that we do in the world. This Great God hath written his law in our hearts, by which we are taught and commanded to love and help, and do good to one another, and not to do harm and mischief one unto another. Now this Great God hath been pleased to make me concerned in your part of the world, and the king of the country where I live hath given me a great province therein; but I desire to enjoy it with your love and consent, that we may always live together as neighbours and friends."

In his conditions with the settlers, he had some excellent provisions to guard against the gross frauds which had been so much practised upon the unsuspecting Indians by white traders. He stipulated that whatever was given to the natives in exchange for their furs, should be exposed to public view, and subjected to the proper test; that goods of inferior quality should not be passed upon them under a deceptive character, and no injury or provocation be offered to them.

In 1682, William Penn embarked for America. During his preparations for the voyage, he experienced a deep

trial in the loss of his mother, who had often befriended him, when his father's displeasure had driven him from home. His constant desire, that all his movements might tend to the glory of God, is shown in the spirit which breathes through the following letter, written to Stephen Crisp, on the eve of his departure from England.

"DEAR S. C.—My dear and lasting love in the Lord's everlasting Truth reaches to thee, with whom is my fellowship in the gospel of peace, that is more dear and precious to my soul than all the treasures and pleasures of this world; for when a few years are passed, we shall all go the way whence we shall never return: and that we may unweariedly serve the Lord in our day and place, and in the end enjoy a portion with the blessed that are at rest, is the breathing of my soul!

"Stephen! We know one another, and I need not say much to thee; but this I will say, thy parting dwells with me, or rather thy love at my parting. How innocent, how tender, how like the little child that has no guile! The Lord will bless that ground. I have also a letter from thee which comforted me; for many are my trials, yet not more than my supplies from my Heavenly Father, whose glory I seek and the renown of his blessed name. And truly Stephen, there is work enough, and here is room to work in. Surely God will come in for a share in this planting work, and that leaven shall leaven the whole lump in time. I do not believe the Lord's providence had run this way towards me, but that he has an heavenly end and service in it. So with him I leave all, and myself, and thee, and his dear people, and blessed name on earth.

"God Almighty, immortal and eternal, be with us, that in the body and out of the body we may be his for ever!"

Amid his preparations for the voyage, he addressed to his wife and children, who were to be left behind, a letter fraught with the most earnest solicitude for their well-being every way, and full of the most tender and judicious counsel. It thus concludes: "So, my God, that hath blessed me with his abundant mercies, both of this and the other and blessed life, be with you all, guide you by his counsel, bless you, and bring you to his eternal glory! that you may shine, my dear children, in the firmament!

of God's power, with the blessed spirits of the just, that celestial family, praising and admiring him, the God and Father of it, for ever. For there is no God like unto him; the God of Isaac and of Jacob, the God of the prophets, the apostles, and martyrs of Jesus, in whom I live for ever.

“ So farewell to my thrice dearly beloved wife and children !

“ Yours, as God pleaseth, in that which no waters can quench, no time forget, nor distance wear away, but remains for ever.”

After a passage of about six weeks, during which time many of the ship's company died of small-pox, he landed at New-Castle, on the 24th of the 8th month. While this awful scourge prevailed on board, he was very usefully employed in ministering spiritual and outward comfort to the sick and dying.

From New-Castle William Penn proceeded up the Delaware to Chester, where an assembly was called and laws were passed well calculated to maintain civil and religious liberty, peace, and morality among the settlers. In the preamble to these, the origin and objects of civil government are clearly set forth.

Amid the cares of his government, he did not neglect his religious duties, but held meetings, both in New York and Maryland, “ in which he had good and eminent service for the Lord.”

It appears that there were at this time, persons who questioned the purity of William Penn's motives, in the great work he had undertaken, and intimated that ambition, and pecuniary gain, were his objects. But such knew little of his real character, or of the many and great sacrifices, both of reputation and estate, which he was continually making for the benefit of others. In replying to one of these, he says : “ Keep thy place : I am in mine, and have served the God of the whole earth since I have been in it.—Had I sought greatness, I had staid at home, where the difference between what I am here, and was offered, and could have been there in power and wealth, is as wide as the places are. No, I came for the Lord's sake, and therefore have I stood to this day, well, and diligent, and successful ; blessed be his power.”

In 1682, he held the celebrated treaty with the Indians, under a great elm tree, at Shackamaxon, now Kensington. It is much to be regretted that the records of this treaty have been lost, so that it is now doubtful whether a negotiation for the purchase of land, formed any part of it. It is however certain, from the few articles of it which have been preserved, that reciprocal tokens of peace and friendship were exchanged. The first article is to this effect : "And lastly, that both Christians and Indians should acquaint their children with this league, and firm chain of friendship made between them, and that it should always be made stronger and stronger, and be kept bright and clean, without rust or spot, between our children and children's children, while the creeks and rivers run, and while the sun, moon, and stars endure." Of this treaty it has been remarked, "that it was the only one not ratified by an oath, and that was never broken."

The friendship thus begun between William Penn and the Indians, was never interrupted, but continued reciprocally to increase; he went frequently among them, and spent a very large sum for their instruction and benefit. Nor were they deficient on their part; he and the early settlers receiving from them many valuable supplies, and other disinterested acts of kindness. They had no reason to complain of Indian treachery or outrage; nor, it may be inferred, would so much have marked the settlement of other colonies, but for the acts of white aggressors. If there had been no Indian wrongs, the world would have heard little of Indian outrages.

The native inhabitants uniformly called William Penn, Onas; and it is worthy of remark, that the friendship thus begun has been continued uninterruptedly with his successors in religious profession to the present day. The peeled and scattered remnants of once powerful tribes, amid the calamities in which they are now involved, and the dangers that threaten them, still look to the Society of Friends for counsel and protection.

The experiment of William Penn in founding a government in the wilderness, in regulating its affairs, and maintaining its relations with the Indians and other neighbours, on Christian and pacific principles, proved entirely successful; for so long as these principles were adhered to by his successors, Pennsylvania continued rapidly to

increase in all that is desirable in a country, proving that it is righteousness that exalteth a nation

During the year 1683, William Penn was much engaged with the affairs of his province; the preceding year he had laid out the City of Philadelphia, upon the site of which many houses had been erected.

In the following year he returned to England, where a hot persecution was raging. It appears that his principal inducement was the hope of being useful to his suffering brethren, he having great influence with the crown-prince, afterwards James II., who had been the particular friend of his father.

He had provided for the affairs of the province during his absence; but such was his unceasing solicitude for the spiritual welfare of the Friends he was about leaving, that after he had embarked, he addressed them a letter from the ship, in which he says: "Now you are come to a quiet land, provoke not the Lord to trouble it; and as liberty and authority are with you, and in your hands, let the government be upon his shoulders, in all your spirits; that you may rule for him, under whom the princes of this world will one day esteem it their honour to govern and serve in their places. I cannot but say, when these things come mightily upon my mind, as the apostle did of old, 'what manner of persons ought we to be in all holy conversation and godliness.'

"And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service, and what travail has there been, to bring thee forth and preserve thee from such as would abuse and defile thee!

"Oh that thou mayst be kept from the evil that would overwhelm thee; that faithful to the God of thy mercies, in the life of righteousness, thou mayst be preserved to the end. My soul prays to God for thee, that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power."

After his return to England he was actively engaged on behalf of his suffering Friends, many of whom were lying in prison, and enduring cruel treatment of various kinds. He had been there but a short time when James ascended the throne. Having, in consequence of the king's friendship, great influence at court, his house and gates were

thronged with clients and suppliants, sometimes to the number of two hundred in a day, desiring him to present their addresses to the king. He did not become impatient with their importunity, but treated them with the utmost kindness, and rendered his services with promptitude and cheerfulness. Instead of seeking emolument from these incessant labours, he often defrayed out of his own funds the expense, unavoidably attendant upon the preparation of the documents which passed through his hands. Nor were his good offices confined to the members of his own religious society; others freely partook of his bounty and kindness.

He also, about this time, wrote a work designed to advance the cause of religious liberty, entitled "A Persuasive to Moderation." The king soon after issued a proclamation, by which more than twelve hundred Friends, beside other professors, were restored to their families; an event, undoubtedly greatly promoted by the exertions of William Penn.

In 1686 he paid another religious visit to the continent of Europe, respecting which but few particulars have been preserved. After his return he visited many of the meetings of Friends in his own land, to their satisfaction and the peace of his own mind. In the summer of 1687, he was again engaged in the work of the ministry, and had several meetings at Bristol. To these the people flocked in great numbers. At Chew, five miles distant, he had a heavenly meeting, which was held in the open air, as no building could be found large enough for the purpose. From this great openness of the people, it seems probable, that the patient sufferings of Friends, and the faithfulness of their children, had produced a favourable impression in that neighbourhood. While engaged in this visit, the king, who was at the time on a journey, attended several of his meetings.

In 1688, King James, whose Roman Catholic faith and arbitrary acts, had given great offence to the nation, was driven from the British throne, and William and Mary brought in.

William Penn, whose intimacy and influence with the late king were well known, was now accused of being in league with him, and of covertly professing the same faith. He was, in consequence, soon afterwards arrested and

examined before the lords in council ; but as nothing could be proved against him, he was discharged. With characteristic frankness and magnanimity, he declared on his examination, " that he had done nothing but what he could answer before God, and all the princes of the world ; that he loved his country and the protestant religion above his life, and had never acted against either ; that all he ever aimed at in his public endeavours, was no other than what the prince had declared for ; that King James was always his friend and his father's friend, and in gratitude he was the king's friend, and did always as much as in him lay influence him to his true interest."

Soon afterward, the toleration act was passed, which afforded great relief to Friends, particularly in preventing their meetings from being disturbed. It embodied principles of justice, which William Penn had long laboured to induce the government to recognise.

Whilst making preparations to return to Pennsylvania, where his presence was much needed, he was again arrested on a charge of holding treasonable correspondence with the exiled monarch, with a view to his restoration. At his own request, he was taken before King William, when an intercepted letter from *James to him*, was exhibited ; but as William Penn had never seen it, and had done nothing to further the designs of the dethroned king, he was in a short time honourably released.

He now renewed his preparations for the voyage, but was soon for the third time arrested. The country was in great commotion on account of the threatened invasion of the French, and in the absence of the king, the queen had hastily issued a warrant to apprehend many suspected persons, among whom was William Penn. When brought from prison before the court of king's bench, nothing could be proved against him, and he was again discharged. He was then nearly ready for his departure, and a number of colonists were preparing to embark with him, when, a conspiracy against the government having been discovered, he was accused of being an actor in it, on the oath of one Fuller, who was afterwards legally convicted of being an impostor, and sentenced to the pillory. A warrant was issued for his apprehension, and though not imprisoned, he was unwilling to leave the country while an accusation was pending against him. He lived privately

in London, for about three years, during which time it does not appear that he was ever sought for, or brought to trial.

It may well excite astonishment that William Penn, whose life had been devoted to the spiritual and temporal good of his fellow-men, should thus have been continually harassed by false and malicious accusations. But in the turbulent times in which he lived, a slight circumstance would suffice to bring the purest character under suspicion. Again and again he was accused of being a Papist; it was even said he had been bred at St. Omer's and had received a priest's orders from Rome. His enemies persisted, for a time, in these absurd and malicious charges, notwithstanding he had published "A Caveat against Popery," and the religion he professed, and for which he had deeply suffered, stood opposed to a worship of human pomp and "carnal ordinances," and held up the simplicity of the gospel requisition, "That the true worshipper must worship the Father in spirit and in truth."

His former intercourse with King James, doubtless gave rise to these accusations; although it had ceased with the period of his acknowledged sovereignty, and had for its principal object the promotion of religious liberty, and the redress of grievances among his fellow-subjects.

Under all his trials, however, William Penn looked to the only true source of consolation, and his Divine Master sustained and comforted him amid all his afflictions. He thus writes to a friend in Pennsylvania: "Under and over it all, the ancient Rock has been my shelter and comfort; and I hope yet to see your faces with our ancient satisfaction. The Lord grant, if it be for his glory, whose I desire to be in all conditions; for this world passeth away, and the form and beauty of it fadeth; but there are eternal habitations for the faithful; among whom I pray that my lot may be, rather than among the princes of the earth."

About this period, George Fox was removed from works to rewards. In his illness he sent for William Penn, who was with him at his close, bore a noble testimony at his funeral, and afterward wrote a preface to his journal. This is an excellent treatise, and has been printed by itself, as "The Rise and Progress of the People called Quakers."

After he had been about three years in retirement, John Locke and other eminent men, went in a body to the king

and solicited his restoration to society, which was granted; but William Penn was not satisfied with this kind of discharge. He solicited permission to plead his own innocence before the king and council, which being allowed, he was honourably acquitted. Before this, the representations of some envious persons had induced the king to deprive him of the government of his province. It was, however, soon restored to him.

In about a month after his enlargement, he met with a severe affliction in the death of his wife, a woman of excellent and cultivated understanding, and to whom the Lord had given the ornament of a meek and quiet spirit. This event still further delayed his return to America.

In 1695, he paid a religious visit to some of the western counties of England, in which he had good service for the Lord. At Wells, he was interrupted while speaking and taken before the mayor, who, being convinced of the unlawfulness of the arrest, immediately set him at liberty.

In 1696, Friends were excused by law from taking oaths;—an enactment first made as an experiment, but which proving a successful one, it was afterwards made perpetual. To promote this object William Penn had long laboured, both orally and through the press, and had addressed a letter to the House of Commons on the subject. In this year he married Hannah Callowhill of Bristol, a sober, religious woman, who survived him several years. Soon after this event he sustained an afflicting bereavement in the decease of his eldest son, a pious and amiable young man, of whose illness and death he published an interesting narrative.

About this time, in company with some other Friends, he paid a visit to Peter the Great, who was then living privately in England, for the purpose of becoming acquainted with the arts of the country. They explained the principles of the society to the czar, and gave him some of their books; and after this interview, William Penn addressed the following letter to him: "It was a profound respect, and not a vain curiosity, Great Czar, which brought me twice to wait upon thee. My desire is, that as Almighty God has distinguished thee above so many millions of thy fellow-creatures, so thou mayest distinguish thyself above them, by an extraordinary zeal for piety and charity, which are the two legs the Christian Religion stands upon;

and where they are wanting or defective, it must needs fall to the streets, to the scorn and triumph of the heathen. May thy example show thee to be as good as great, that thou mayest bear His image, by whom kings reign and princes decree justice. Without goodness, power itself can never do. If thou wouldst rule well, thou must rule for God; and to do that thou must *be ruled* by Him, who has given to kings his grace to command themselves and their subjects, and to the people, the grace to obey God and their kings. Know Great Czar, and take it with thee, as one part of the collection of knowledge thou art making in this unexampled travel, that 'tis in England that God has visited and touched the hearts of a people, above forty years ago, by the holy light and grace of his Son, our Saviour, Jesus Christ, by which their minds have been turned from false worship and evil living, to worship God, who is a spirit, in and by his own spirit, to be led by it in their conversation, that they may bring forth the fruits of it among men, to His praise who has called them. They are an inward and retired people, who dare not conform themselves to vain inventions and fashions of the world, either in religion or civil conversation; but live and act as believing that God seeth them in all they do, and will judge them according to what they do. They teach that men must be holy or they cannot be happy; that they should use few words, be peaceable in life, suffer wrongs, love enemies, deny themselves, without which, Faith is false, Worship formality, and Religion hypocrisy; yet they are an industrious people, in their generation, and though against superfluity, yet lovers of ingenuity. It was in their name five of us came to salute thee, who wish thou mayest have an eye to this Divine Principle of Light and Life in the soul, a measure of which is given to thee and to all men to profit with, that by it, Piety, Wisdom, and Charity may dwell with thee, and that thou mayest be qualified to serve Almighty God, suitable to the great opportunities he has put into thy hands."

During his residence at Deptford, the emperor several times attended the meetings of Friends, and once also in London. Slight as was his acquaintance with the society, he did not soon forget it; for sixteen years afterwards, being at Frederickstadt in Holstein, with his army, he inquired whether there were any Quakers there, and being

informed that there were a few, he expressed a wish to attend their meeting. Being then told that his soldiers occupied the meeting-house, he had them immediately removed. When the meeting was held, Peter attended, with Prince Menzikoff, and a number of his followers. He sat very gravely during a time of silence, and when a Friend rose to speak, the czar, understanding the language, interpreted the discourse in a very serious manner to his officers, saying "that whoever lived according to that doctrine would be happy."

Having been detained from his province for about fifteen years, in 1699, William Penn embarked for America. On this occasion he took his family with him, designing to make Pennsylvania his future residence. Before leaving England, he drew up a paper of advice for his children, in which he gives them short but comprehensive directions for the regulation of their conduct. The ship was about three months at sea. This delay seems to have been providential, as during that period the yellow fever was very fatal in the province, and had nearly ceased at the time of her arrival.

All parties in the colony hailed William Penn's arrival with delight. There had been some dissension in his absence, and it was believed his return would heal and remedy the differences.

In 1700, he introduced into the meeting of Friends, a religious concern he felt on behalf of the Indians and the negroes, some of the latter class having been introduced into the province. He exhorted Friends to discharge their duty towards these people, more particularly in regard to the improvement of their minds, recommending that they should enjoy the privilege of attending religious meetings, and of receiving Christian instruction.

Previous to this, (in 1688,) the Friends from Crisheim, in Germany, who had settled in the neighbourhood of Germantown, made a representation to the yearly meeting, of their belief that the buying, selling, and holding men in slavery, was inconsistent with the Christian religion." The concern of Friends for their welfare continued to gain ground, until they made a rule of discipline, by which no member of their communion is allowed to buy, sell, or hold slaves.

Bills were introduced by William Penn into the assembly, for regulating the morals and marriages of the negroes,

and to provide for their having just trials when accused of crimes; also, to prevent abuses upon the Indians.

About this time, Friends of Philadelphia established a public school; the following is the preamble to its charter obtained from William Penn: "Whereas, the prosperity of any people, depends in great measure upon the good education of youth, and their early instruction in the principles of true religion and virtue, and qualifying them to serve their country and themselves by breeding them in reading, writing, learning of languages and useful arts and sciences, suitable to their sex, age, and degree, which cannot be effected in any manner so well as by erecting public schools for the purposes aforesaid."

A circumstance now occurred, which separated William Penn from his American possessions for ever. A bill had been introduced into Parliament, for changing the colonial into regal governments. This measure, if adopted, would take the control of the colony out of his hands, and substitute military rule for the mild and pacific government he had established. From a sense of duty, although very reluctantly, he yielded to the request of his friends in England that he would immediately return thither.

The news of his intended departure was received by the inhabitants with feelings of deep regret. Perhaps none felt it more than the Aboriginal inhabitants. On this occasion, a number of them waited upon him at his residence at Pennsbury. The interview was conducted with great gravity. One of the chiefs, in the course of his remarks, said, "that they never first broke their covenants with any people;" striking his hand upon his head, he said "they did not make them *there*, but"—placing it upon his breast—"they made them *there*."

William Penn sailed for England, in the eighth month, 1701, having been in the province about two years. On the eve of his departure, he presented Philadelphia with a charter, constituting it a city.

The bill to change the form of the colonial government was never passed into a law; but other services prevented his return to Pennsylvania. In 1705, in a brief, but forcible epistle to Friends, he exhorts them to hold all their meetings in that which set them up, the heavenly power of God. In 1706, he removed with his family to Brentford, about eight miles from London. In 1707, he was unhappily in-

volved in some pecuniary difficulties, which arose in part from the dishonesty of his agent. It may be also observed, that his province, so far from being a source of emolument, had contributed greatly to reduce his once ample patrimony. These difficulties were afterwards satisfactorily adjusted. In 1709, he went forth on a gospel mission through the western parts of England, which was his last journey of this kind. In 1710, he removed to Rushcomb, in Buckinghamshire, where he continued to reside until his death. In 1712, he had three attacks of apoplexy. By these his mental powers were so weakened, that he was rendered incapable of transacting business. In this situation he remained for several years, without much bodily suffering, and appeared to enjoy great quietness, and sweetness of mind. In the latter part of 1714, he was visited by Thomas Story, who says of him, "that he had a clear sense of truth, was plain, by some very clear sentences he spoke in the life and power of Truth, in an evening meeting we had there; wherein we were greatly comforted, so that I am ready to think this was a sort of sequestration of him from all the concerns of this life, which so much oppressed him; not in judgment but in mercy, that he might not be oppressed thereby to the end."

When visited by two of his friends in 1716, he still expressed himself sensibly, and at parting thus addressed them: "My love is with you; the Lord preserve you, and remember me in the everlasting covenant!"

He continued gradually to grow weaker until the 30th of the 5th month, 1718, when his divine Master was pleased to summon him from the tribulations of time to the eternal rewards of the righteous.

Thus peacefully passed away one of the most useful men of the age in which he lived: indeed history makes us acquainted with few so faithfully and fearlessly devoted to the cause of justice, and to the increase of righteousness in the earth. In early life he felt the tendering visitations of the Holy Spirit; and as he submitted thereto, was led in paths of great circumspection and non-conformity to the world, and soon became an object of scorn, reproach, and even bitter persecution. But none of these things moved him, neither did he count his life dear, being mainly desirous that he might bear a faithful testimony to the truth whilst on earth, and finish his course with joy.

Early called to the "ministry of reconciliation," and

wisely instructed in the school of Christ, he was enabled, for the good of others, to bring forth out of the treasury things new and old.

As an author his many publications are characterized by the forcible manner in which they set forth the spiritual nature of Christ's kingdom, and the necessity of obedience to the teachings of the Holy Spirit. His views of morality and civil government were the fruit of Christian principle, and therefore adapted to all times and all conditions of men. He shows that oaths, whether judicial or profane, are contrary, not only to the doctrine of Christ and his apostles, and the practice of the primitive Christians, but are in their direct tendency and effects, injurious to morality. He establishes conclusively, that liberty, civil and religious, is the right of all, so far as its exercise does not infringe the rights of others; and he was consequently opposed to all persecution to enforce conformity in religious opinion. In short, he began a new era in civil government, and the sound and liberal views he promulgated, have produced, and are still working beneficial results to mankind. In founding his colony of Pennsylvania, he was influenced by the spirit of the gospel and a desire that its government might be supported without the violation of any Christian precept. His policy grew out of his religion, which breathed "Glory to God in the highest, peace on earth, good will to men;" and the aboriginal inhabitants, by others deemed treacherous and cruel, became the kind friends and faithful allies of his colonists. His pacific principles were found in their operation more effectual than munitions of war, to preserve the state in peace and prosperity.

In bringing this brief memoir to a close, we are sensible that our narrow limits are insufficient to do justice to the character of William Penn: to testify of his uprightness, his firmness, his zeal, his diligence, his Christian courtesy, his love of the truth. Whether we consider him as a religious writer, a wise and Christian legislator, or as a faithful and devoted minister of the gospel, we must regard him as a benefactor to mankind. Of such the everlasting reward is sure: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

A BRAND PLUCKED FROM THE BURNING;
OR,
SOME ACCOUNT
OF THE
WONDERFUL OPERATIONS
OF
REDEEMING LOVE AND MERCY,
AS MANIFESTED
IN THE LIFE AND EXPERIENCE
OF
JOHN DAVIS.



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SOME ACCOUNT OF
THE LIFE AND CONVINCEMENT
OF
JOHN DAVIS.

I WAS born at Amesbury, near Salisbury, Wiltshire, about the year 1667, of honest parents, who gave me a moderate education, and I can remember, that so early as the eighth or ninth year of my age (being then more than commonly inclined to evils and follies incident to youth), how the Lord followed me with His reproofs of that which I now know to be His Spirit. In those days I was brought under such sorrow, that I often washed my couch with tears for my *then* offences against Him; and more particularly about the fifteenth year of my age, when, being visited with a sore sickness of nine months' continuance, which brought me near death, I had the spirit of grace and supplication poured out upon me, though I was not then sensible what it was that brought me under such sorrow and repentance for my sins. So great an impression did my illness, and the visitations of Divine love, leave upon my spirit, that for some years after, I endeavoured to live in the fear of God, and was often intent on matters of religion. I began to be very uneasy under the profession I then was in, (the Church of England, so called) thinking the professors of it too loose both in principle and practice; and living, as I did, in a Roman Catholic family, I occasionally had some discourse with a priest of that community, who seemed to be more strict and religious than those of my own persuasion generally. I was willing to ask counsel of God in a matter of such moment as the salvation of my soul, for which I was, at that time, (according to my understanding) honestly concerned. Being in a strait in my mind in this matter, after reading some books of dispute, one night as I was going to bed, it came into my heart to pray to the Lord in the few following words with more than usual fervency of spirit, —“*O Lord God! be pleased to show the way in which I may worship thee acceptably;*” which was all I had to say. I took particular notice of this, and further conferred with the priest, whom I looked upon as a good man. I consented to go to confession with him, thinking the Lord had answered my short prayer before mentioned, and that now I was right. He furnished me with books, and I soon became a zealous Papist, though their foolish stories and legends did not work much upon me, neither was I fond of many things which they did. Some of them seemed bigoted, and I grew a great disputant, thinking I was right and meritorious in gaining as many proselytes as I could.

But amidst all my zeal and performances, as I increased in years I increased in wickedness; for now I began to poison my mind with reading plays and romances, and other bad books, by which I was exposed to many temptations, and very often fell into them. Then was I disappointed in the very end for which I changed my religion, which was to get the victory over the many evils I found increasing in me; and though I was more than commonly zealous in going to confession, and receiving the sacrament, yet I still returned "like the dog to his vomit."

Finding all my praying, fasting, confessions, zealous performances, and whatsoever I could do, ineffectual to the gaining of the victory over the corruptions of my heart, I grew weary of them, and began to conclude it was impossible to attain it, and that I knew enough of religion to no purpose. I then hearkened to Satan, who told me secretly in my heart, that I might do something when I was old; but at this time of my life these things were impossible; and if I did but go to confession before I died, all would be well. I believed him, and gave myself liberty then to follow the devices and desires of my heart;—a willing servant I became to Satan, following him almost wherever he led me. I then began to see that some of the priests were knaves and cheats, and far from what I once thought them to be; so I despised both them and their religion, and became a libertine. In this manner I took off my religion at once, reserving to myself the intention of going to confession before I died.

I served out my time, and soon after married a sober honest woman; but before I had been married two years, many troubles, disappointments, and losses were our portion: all this was but the beginning of sorrows. Next we took a house, and entered into business. In a few years, through continual disappointments and losses, we were obliged to give it up, not having enough left to pay our creditors, by about forty pounds.* I was thus driven from my wife and children, and forced to seek my living in a foreign land, where I was reduced to live without bread for days together; and to many other hardships was I brought, having neither money, business, nor friend. This was a time of great distress to me, who had till then lived in great fulness; and it was by the good hand of Providence I was preserved from being forced into the military service, of which I was in great danger several times. At length I found means to return to England. After some time, I again got into profitable business; my wife and children came to me, and it seemed as if Providence grew kinder towards us; but then on a sudden in a few months, we lost three children, being all we had; and my wife was nearly following them, by reason of great sorrow.

* In the sequel it will be seen, he afterwards discharged this on the principle of strict justice.

Notwithstanding my heavy afflictions, the strength of Satan was such, I seemed bound to serve him still, almost wherever he led me; only, amidst some great temptations, a secret Hand preserved me when I knew it not, for the enemy sought even the destruction of my outward life:—four instances of which I shall mention, when rebelling against the conviction of my own heart. The first was my going into a water, which proved so deep, that all who saw me in it expected I should be drowned; but my life was saved by the courage of a countryman, who leaped into the pool in his clothes (he being a swimmer, which I was not), and came just in time to save my life.

Another instance:—As I was walking in the street one dark night, (having only a cane in my hand) two persons, called gentlemen, being drunk, supposed me to be a person who had attempted to rob them. They came upon me with their swords drawn in their hands, threatening to kill me; but I stepping aside a little, they missed their first opportunity; and that little space being given, I had time to undeceive them, and so escaped.

Next was, (being intoxicated) I got a fall from a horse, which threw me into the road in the dark; by this I broke a bone, and lost the use of my right ear from a bruise on my head. Being insensible, there I had lain till lost, had not a countryman coming along stumbled upon me. He caused me to be carried to a house, where I lay several hours ere I came to myself.

Next was, by another fall from my horse in the dark, when again intoxicated; from which I was so hurt in my head, that I was taken up insensible from amongst several horses; so that, had not the same Hand, in this, as well as in all the other accidents, preserved me, I must have been lost.

When I considered these preservations, and how many of my acquaintance, with some of my companions, were cut off in the midst of their wickedness, it brought great terror on my mind, and a fear possessed my heart that I should be next. One of my companions, having by excess in drinking and otherwise, brought on a distemper in his young years which ended his days, I, with many others of my old companions, went to see him laid in the ground. We staid some time looking into his grave, and it arose fresh in my heart,—*If thou art the next, how art thou prepared?* This made me solid and considerate for awhile, yet going again with my companions, and drinking, these thoughts soon went out of my mind. I was carried on by the fury of Satan, and the strength of my own inclinations, to be still more and more wicked, rapidly filling up my measure of iniquity;—and the chain by which I was bound seemed stronger and stronger. Notwithstanding all this, so great was the love and mercy of God to me, that He followed me by His reproofs in my heart, although I then knew not what they were. By terrors and condemnation in my conscience, I had no rest; for fear possessed

my heart many times ; yet so hard—so dark was it—that until the Lord was pleased to touch it effectually, and to look on me with tender compassion, I could not return.

In 1702, about the thirty-sixth year of my age, I then being servant to a great man,* in a family which consisted of about one hundred and twenty persons, I had contracted a particular friendship with a young man, who was almost as wicked as myself, with whom I was frequently practising some extraordinary excesses in drinking, gaming, and many other ways of wickedness, even to the endangering of both soul and body.

The Lord, who had seen that Satan was hurrying me into the pit of destruction, began to arise to be avenged of His adversary, and of that nature that had joined with him. First, He laid His hand of judgment on my companion, who was taken suddenly with violent convulsions, so that for several hours his life was despaired of. I was actually playing at dice amongst my companions, when word was brought me that he was dying. I soon left my game and went to him, which event I seldom remember but I am bowed in spirit, in thankful acknowledgments to the Lord, for His great mercy to so unworthy a wretch as I then was ; and I am made to say many times, “ Surely if the Lord had not helped us, we had been as Sodom, and been made like unto Gomorrah.”

To proceed, I was surprised to find my friend struggling as it were with death, and I sat me down on the bed on which he lay. He continued in this precarious situation for a considerable part of the night.—The consideration of his future state took hold of my mind, and I said in my heart, ‘ *If he go now, eternal misery must be his portion ;*’ and turning the reflection home to myself, fear, horror, and amazement seized me, which cannot be truly described by words. This settled upon my spirit, from under which I was not able to get ; for the Lord broke in upon me, and deep was my distress of soul at this time : ’t is hard to tell my then thoughts, which were accompanied with tears without words ; and I had that night an alarming sight of the miserable state my poor soul was in. I saw that I was got as it were to the brink of the pit,—that my measure of iniquity was nearly filled up,—that if I went on, everlasting wrath and condemnation from God would be my portion ; and I did not know how soon. I went to bed in order to get some rest after fatigue, and then to my friend again. I found him much down in mind ; and what had happened made such an impression, that we came to the conclusion, that the amendment of our lives was absolutely necessary : but how to put it in practice we knew not, both of us being destitute of so much as a profession of religion ; only for form’s sake, and to please men, we sometimes went to a chapel that was in the house.

We began to consult what methods to take to put those good resolutions in practice; we sought to obtain a state of righteousness by walking in the way which led to it, to the best of our knowledge; we looked into the Scriptures; inquired concerning the principles and doctrines of Religion,—and the Holy One of Israel who thus led us to seek Him, did soon perform his promise, in helping us to find Him, who is “the Author and Finisher of the faith of all who truly believe in Him.” The family doctor (Heathcote) was with us about that time; he was a Quaker by profession, and one of whom we had taken much notice. His conversation was sober and pure, but we thought him too full of self-righteousness because he would speak of the peace and satisfaction he felt, and would recommend us to wait upon the Lord in stillness, for wisdom and counsel. This was such a mystery to us, that we believed nothing of it; but the Lord who regarded us, furnished him with suitable answers to all our subtle questions. Nothing, or very little, did I then know of the Quakers’ principles. I thought them a foolish, mistaken people, and rather despised than hated them. Now the Lord, who would do us good, condescended in his love to undeceive us, as to the Doctor, in the following manner:—I had brought occasionally into our company, a man who I thought was able to puzzle him, who asked him this question,—“Do you believe, if you should die within a few minutes, you should be saved?” The Doctor considering it a very serious query, leaned back in his chair for some minutes, quite silent. I felt much concerned in that question, and was ready to eat (as it were) the words, before they came out of his mouth in reply. Sitting uprightly again, he looked solidly, and cheerfully answered, “If I were to die now, I feel satisfied in my mind, that the Lord would receive me in His mercy,”—(or to this effect). I said to myself, “*If* this be true, and such a state could be attained by me, it is worth the world and all things in it.”

Now, although our past sins were become such a burden—greater than we could bear—yet the thought of turning Quaker was so terrible, that we concluded to have nothing to do with it, but try to find out some other way, whereby we might obtain pardon for our sins, and get peace with God. It happened that this Doctor had found in our master’s library, Robert Barclay’s Apology, which he lent me to read; and when I had perused but a part of it, my understanding was so fully opened, as to the doctrinal part of Friends’ principles, that, from that time to the present day, I have never had a doubt concerning their truth; and my friend was of the same opinion;—but it brought us into a great strait. We saw they were right, but the way appeared so narrow, that as yet we could not think of so much as even attempting to walk in it. But God, whose eyes run to and fro in the earth, beholding the evil and the good in al-

mankind, saw our weaknesses, and the strength of our enemies. Many Scriptures opening clear to our understandings, for our comfort and encouragement, we were a little strengthened in our resolutions to leave all and follow the Lord in His own way; and I was very sincere and earnest in the work. My nights were often spent in waiting on the Lord in stillness and quietness of mind, which the Lord was often pleased to give me, frequently bringing to my remembrance my former experience; so that I witnessed the truth of that saying of Christ, "When the Comforter doth come, he shall bring all things to your remembrance, whatsoever I have said unto you." Thus I was made sensible of His kindness, in visiting me even in my childhood. These things were clearly brought to the view of my understanding; and in my waitings on the Lord, times and places were set before me when and where iniquity prevailed, as if it had been but yesterday. Thus the Lord reasoned with me, gave me understanding, and won upon my spirit by His great love and condescension, so that a desire was begot in my heart to follow Him; and for a trial of my obedience, He gave me this word, which lives on my spirit—"Cease to do evil." Under this exercise, I was as one dumb before Him, who opened my heart to say, "*Lord, thou hast bid me 'cease to do evil;' how can that be? Thou knowest all my former resolutions come to nothing, and I am as dust before thee, wherein is no strength. Oh! do thou manifest thy power, that my soul may be obedient to thy will.*" After this supplication in soul, I was still awhile, when on a sudden I became as one in a trance, and my spirit was carried into a place that was very glorious, where a voice of praising God was heard. I was willing to have staid there; but after some time, I heard a voice saying, "*This is the power that overcometh the world, which those that follow me truly shall enjoy, and be clothed in it.*"

None but sensible souls can understand how I was affected with this great condescension of the Everlasting God, to so wretched a creature as I then was, for I was in great distress; but God findeth a way to help such. In confidence of which, my heart was open to say, *O Lord! for a token of thy faithfulness, and that thou wilt be with me; help me, and give me victory over this evil;*—meaning that which had the greatest place in my heart.

Now what shall I say to extol the mercy and wonderful love of God? For many months after, I could not accuse myself in thought, word, or deed, in that particular evil. And I stand this day a witness for God, that He is both able and willing to save men from sin. At this time I am made to testify, in His fear, that it was by a measure of the same light and grace which reformed me for my sins, that my understanding was opened, and that I came to witness what I have before written.

My old companions urged me to go with them to former prac-

tices, having a pleasure in my good company, as they called it for I could drink, game, sing, and tell abundance of diverting stories; but I durst not go, and would sometimes lock myself up, and occasionally steal into the garden or fields. Once they found me, and with them, they said, I must and should go. So after reasoning awhile I consented, on condition that I might have my liberty to drink only what I pleased, and not meddle with any games. To this they consented, and I went, staying several hours; but I was concerned to keep near the Lord in spirit, who preserved me; and I could perceive they got tired of my company, I being a burdensome stone to them. I left them, and they never asked me to go with them again, that I remember.

Shortly I was concerned to go to a Friends' Meeting, about five miles off; and, notwithstanding what had passed, I had much ado to persuade myself to sit down amongst such a poor despised people: but the Lord led me. We sat in silence for nearly two hours, and I had a testimony in my heart for them, that they were of God;—He owned them, and I was glad I was amongst them, for the Lord's power and presence was with them, of which I was a witness. A woman Friend spoke a few words, by which my spirit was comforted. Meeting broke up, several perceiving I was a stranger, were civil to me; and an ancient honest Friend took me to his house. After spending some time together in sweet conversation, we parted. This Friend was made instrumental as a help to me in many respects.

I rode home, but the news of my having been at a Quakers' Meeting got there before me; and a mighty noise it made. I took little notice, but went to my friend, to inform him of the satisfaction I had had that day, and to encourage him to faithfulness. He was now well enough to leave his room, and I was earnest with him to be careful of drinking, for that was his danger. He did not follow my advice; for he daily grew more and more wicked, and became worse than ever I knew him; so that I was afraid he would be finally lost, for I was not then so much acquainted with the depth of that great Fountain of love and mercy, as I hope I have since been.

About this time, as I was waiting on the Lord in my bed, I had a view given me of having to meet much trouble, and a cry arose in my heart to the Lord, that He would be pleased to convince my wife of the blessed Truth, so that I might have some comfort in that respect.—(She was then in London, and I about eighty miles distant.) Such was the mercy and condescension of the Lord, that before I saw her she was powerfully visited by Him, and had become a religious character, and an honest Friend; for which my soul makes thankful acknowledgment.

But to return to my friend. The time drew near, when the terrors and judgments of the Lord followed him, and he was brought in some degree to obedience; but the lady, who was kind

to him, used all possible means to divert his attention from the right thing, she having her instruments, who kept him almost continually intoxicated, so that wickedness increased in him; and my trouble on his account was inexpressible. One night, as I lay in bed, I had a sight of his further backsliding, which brought great trouble on my spirit; and calling to a servant that lay near, I bid him tell my friend that I was not well, and I wanted to speak with him. He got out of bed, and came and sat down by me, when I told him the oppression of my spirit on his account, and that the Lord was displeased with him: but for a time his heart was very hard. I felt a cry within me to the Lord on his behalf, that He would touch his heart, and make him sensible of the condition he was in; which I felt so forcibly, that I could not forbear giving utterance to my secret feelings, which was not usual with me. The Lord, whose love is everlasting, answered my petition, so that in a few moments this young man was humbled; confessing and bemoaning his great disobedience, he told me, that whilst that woman (meaning the lady) was his friend, he could not be faithful.

One First Day, I got horses to carry us to Meeting. (After detailing the persevering and bitter opposition they met with in various ways from the members of the family, the narrative proceeds) The Meeting was silent, excepting that a woman Friend spoke a few words; and the Lord's power and presence was with his people, of which we were measurably made partakers. An ancient Friend took us to his house, and encouraged us to be faithful; and in much love we parted. On going home, we received information that our master had ordered we should not stay in the house that night, but go to the inn near; and in the morning come to settle accounts, and be discharged. (His friend becoming again intoxicated, J. D. was obliged to leave him; on which occasion he writes) I cannot express the depth of my sorrow on his behalf, for he was very dear to me; and the separation was like dividing a man from himself. Such was my concern, for I felt that the forbearing love of God was, at that time, very great towards his soul.

I then prepared for my journey to London, intending to go as soon as possible. Meeting with a Friend going thither, I bought a horse, and set forward with him. We reached London, and were kindly welcomed by my wife, who had become a plain honest Friend: and I also felt constrained to appear in my clothing more like one of that people. I resolved however to imitate only the smartest I had noticed amongst them. I bought cloth for a dress, and carried it to a Friend to make up, who wished me to give directions how the suit was to be made. I told him I had not freedom, but would leave it with him. He made the clothes so plain, I was much ashamed to put them on. I thought to have sold several of the books I once leaned upon, but I considered

I had been deceived by them, and to prevent their doing further mischief, I cast them into the fire.

Being now out of business, I spent most of my time in going to Meeting, and walking in the fields retired, where the Lord showed me I was wanting in many things, concerning plainness of speech, which is the language of Truth; the keeping on of my hat, and refusing the customary salutations. These crosses to my natural inclinations brought me under much exercise many days and nights before I could submit. But I knew the Lord to be a swift witness against the evil nature that was in me; and many times when my hand was on my hat to pull it off, I felt in myself condemned, so that I durst not do it; so likewise in speech, and such things as by many are accounted little matters.

I now began to consider what business I must commence for the maintenance of myself and my wife. My capital not exceeding sixty pounds, I feared to enter upon my own trade. In a little while I heard of a Friend who wanted a foreman in that line. On speaking to him, I found the work was very different to what I had been accustomed, and I thought it much too mean for me to accept. I therefore felt unwilling to engage. Friends were very loving to me in this matter, and they desired me to make trial of the occupation; which I did, and discovered that the greatest hindrance to it had been the pride of my own heart. I was made willing to submit, this being the day of the Lord's power. I made no positive bargain with my employer; he was to give me what he thought I deserved. After I had been about six months in this situation, the Lord brought down that lofty domineering spirit, so that I was made submissive even to the boys of the place, and willing to do the meanest work, although I had two or three men under me, and was capable of managing the highest department. My mistress did not profess with Friends, but was loving towards them. I was mindful never to go from business without her permission, except I went to Meetings; and so particular was I on this point, that I durst not go home before my usual time, even though I had nothing to do. I was as much concerned for the interests of my employer, as if the business had been my own; which often made me admire the excellence of Truth, so truly (as kept to) does it teach all of us our duties in every station of life, and make us a comfort and happiness to each other—a qualification which is too much lacking in the world. The Lord showed me that *justice* was a first lesson of piety; and by degrees I saw that He required I should practise it, by paying my creditors what I owed, notwithstanding they had severally given me a discharge when I relinquished housekeeping. The sum owing was nearly forty pounds; and many were the reasonings I had against paying it out of my small stock, thinking I should be better able at a future day—that doing so now would leave me pennyless—and much more of this nature; so that whilst I had clearly seen my duty,

I had nearly so far neglected it, as to persuade myself it was not required of me. But in a little time, I began to want that sweetness, comfort, and satisfaction I had inwardly enjoyed when found in the way of well-doing ; and instead thereof, trouble was upon me. The Lord led me to look into myself, and there to inquire the reason ; when He was pleased to condescend to sh w me clearly it was His will I should pay these creditors at this time ; and for the rest I should trust in Him, casting my care upon His goodness. In His strength I was enabled to put this into execution. I got the money out of my wife's hands, and appointed my creditors to meet me at a house, near where the debts were contracted. There they brought their accounts, and I paid them in full, by which means I almost emptied my bag.

My master having but little business, I did not feel freedom to receive his money, my service becoming no more than what his apprentice could do without me. I had no other way of getting a penny for my support, yet in strict justice to him I could not remain. Hence we parted, and it was nearly seven months before I received a shilling, during which period I went to see my mother, in whom I perceived the Lord had begotten an honest concern for her soul's salvation.

After returning from my visit, I had much peace and satisfaction. I had not been long in London, however, before the consideration arose, of 'What must I do to obtain a livelihood?' and this became my hourly concern, and great was my trouble respecting it. My friends and acquaintance began to despise me ; my wife grew uneasy at the prospect before her. When the Lord had tried my faith and patience, way was made for business according to my desire : and although I have had much exercise, temptations, and provocations, I have received more than I could have asked.

And now I may give some account of what I met with from a spirit of deceit and self-righteousness. Many were the transformations—the subtle operations—the cunning appearances of this pretended Angel of Light, and various the bad fruits which were produced in me :—spiritual pride, zeal without true knowledge, want of charity, errors in judgment respecting the real states of other vineyards, to the neglect of my own ; whereby I was in frequent danger of falling into those very temptations and snares concerning which I so much and so readily condemned others. But through all, the Lord preserved that sincerity he had begotten in my heart.

In Meetings, I was made to be content to fast, and feel thankful for the least crumb I could gather from the Holy Table, learning to stand still till the Lord had gained me the victory over all my carnal willings, runnings, and impatience. Many were my exercises, until the Lord measurably gave the victory ; and as my enemies grew weaker, my faith grew stronger.

I shall now return to give further account of my friend, who came to London about six or seven weeks after me, having continued in a course of drunkenness most of that time, and unhappily fallen in with his associates in wickedness in London, so that for some weeks, though I endeavoured, I could not find him. At length I accidentally met him in the street, and his very outward appearance discovered his inward man. He could scarcely speak without swearing—a practice to which he was not formerly addicted. In short he was the very reverse of any thing that looked like good. Notwithstanding it was so with him, I loved him, and am satisfied my love proceeded from the love of God in my heart; so true it is, that Christ loved us when we were yet sinners and enemies to Him; and His love was extended towards my friend. After being with each other awhile, he gave me an account of his proceedings since we parted, which brought inexpressible sorrow on my spirit; but I had relief, in that the Lord followed him with judgments, and I sometimes got him to Meeting, where I was desirous that the Lord would open something in His servants that might be serviceable to him. I had my prayer answered by a Friend speaking directly to his state, so that it affected him, and he began to think of being obedient; but then he would run back again, and had many afflictions, with signs and wonders from the Lord upon Pharaoh's nature in him; still that hard taskmaster would not let him go to serve his God. He came and told me that, if he did not give up in obedience, he believed the Lord would cut him off; which so affected him, that he began to go to Meetings; and the Lord was pleased to afford him strength to come up in obedience, and confess Christ before men—causing him to grow in the Truth. But the enemies did not fail to pursue, and many battles they had; but the Lord hitherto in mercy kept him, giving him more than ever he could expect, even in the things of this world—goods, and a wife to his mind,—I am a witness, for God, of His great kindness to him every way. And now I desire for him, and all the visited of the Lord, that we may be preserved in His fear, never forgetting His mercy, and especially His loving-kindness, for I cannot but say our visitation has been large. If we should serve idols of our own making, and love any thing better than Him, I acknowledge we deserve double punishment. And I do believe it will be more tolerable in the judgment for the worst of men than for us, should we go back again into Egypt, and thus miss of obtaining the good land.

N. B.—As John Davis's account of himself concludes with some deficiency of information, it may not be amiss to supply the best we can, by subjoining the testimony his surviving friends gave of him, as prefixed to the original memoir, viz:—

“The following pages are the memoir of our worthy friend John Davis, late of London, who, we believe, through various trials, and much experience, gained an establishment in the blessed Truth.

“He was esteemed a valuable Elder in the Church; lived, beloved by his friends, to a good old age; and was gathered to rest as a shock of corn fully ripe.

“He died at Winchmore Hill, and was buried in Friends' burial-ground there, in or near the Fourth Month, in the year 1744, aged about seventy-seven years.”

A BRIEF VIEW

OF

CHRISTIAN BAPTISM,

EXTRACTED FROM AN ESSAY

WRITTEN BY A MEMBER OF A SOCIETY

WHICH

PRACTISES WATER BAPTISM.



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ON BAPTISM.

Titus iii. 5, 6,—5. “Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.

6. “Which he shed on us abundantly through Jesus Christ our Saviour.”

Introductory Remarks.

AMONG the many subjects that have divided the church, *Baptism* has held and now holds a conspicuous place as an apple of discord in it. It has perhaps afforded as fruitful a source of division, as any one subject that has occupied the attention of the religious world since the introduction of the Christian era.

To the attentive and sincere inquirer into human nature and the dispensations of God to man, it must at once appear obvious that the rites and ceremonies of former dispensations were intended as so many lively emblems of spiritual things vouchsafed for the purpose of leading mankind out of the darkness and moral gloom of nature, into the light and spirituality of the gospel kingdom.

So difficult is it to wean man's attention, and with it his affections, from those sensible objects with which his temporal happiness is so inseparably connected, and to fix them upon objects of enjoyment of a purely spiritual nature, that in order to effect this transition, infinite Wisdom resorted to the adoption of rites and ceremonies, as so many significant emblems of spiritual things; not because there was any temporal advantage in the performance of them, (for the very reverse was the fact, as we may learn from Peter, Acts xv. 10, where he calls the ceremonial law a yoke that neither they nor their fathers were able to bear;) but that the inquiries of the performers might lead them to the understanding of those spiritual matters to which they pointed. This view of the use of the Jewish ritual, is very plainly exemplified by a few particulars here introduced:—

1st. The bloody sacrifices that were offered for the sins of the people, pointed to the bloody sacrifice of Christ for the sins of the world.

2d. The blood of sprinkling, denoted the forgiveness of sin or redemption from guilt through the blood of Jesus.

3d. The baptism of water, shadowed forth the washing of

regeneration, or the cleansing of man's soul from moral pollution by the baptism of the Holy Ghost.

All these significant signs and ceremonies had their completion when Christ Jesus gave up the ghost; for at that moment the veil of the temple was rent in twain, which denoted the passing away of all sign and ceremony, and the disclosure of the substance in spirit and truth, and thus had their fulfilment in the opening of the gospel dispensation. The two former particulars, viz.: the bloody sacrifices and bloody sprinklings, had their fulfilment in the death of Christ on the cross; and the legal purification by water or water baptism, had its fulfilment in the outpouring of the Spirit of God, or baptism of the Holy Ghost.

The Apostle Paul, in the most unequivocal language, shows that the dispensation of typical ordinances was done away by the death of Christ, he having nailed them to his cross. Col. ii. 14.

The pride of human judgment, aided by the influence of the prejudice of education, interposes a formidable obstacle to a display of the spirituality of the gospel kingdom in its fullness. So prone is man to substitute something, either to aid in the accomplishment or to serve as a substitute for holiness of heart, that thousands to this day continue to seek the substance in the shadow; and so inveterate are their prejudices in behalf of their favourite dogmas, that they are ready to set down all who differ with them in opinion, as little better than the subverters of the very foundations of Christianity.

In giving our views upon this subject, we shall attend to the following particulars:—

1st. There is but one baptism belonging to the gospel dispensation.

2d. This one baptism is the baptism of the Holy Ghost.

3d. The baptism of the Holy Ghost is the only saving baptism.

4th. Christ never commanded water baptism as an ordinance of the Gospel Church.

1st. *There is but one baptism in the gospel.*

This proposition, we presume, will hardly be contradicted, since the Apostle Paul has so unequivocally declared, that "there is one Lord, one faith, and one baptism." Eph. iv. 5. That this declaration of the apostle, referred to the gospel church is evident; for he has told us elsewhere that under the Jewish economy there were divers baptisms.

We are aware that different writers on baptism, have insisted that water baptism as the sign, and the baptism of the Holy Ghost as the thing signified, go together to make up the one

baptism of the apostle. Eph. iv. 5. To show the futility of such a scheme, it is only necessary to notice a parallel case.

The same apostle has told us, Heb. x. 14, that, "by one offering, Christ hath for ever perfected them that are sanctified." Does it follow of course that the offerings under the Jewish economy, (of which that one offering is the antitype,) must go with it, to make up that one offering? If so, then the blood of bulls and of goats must go together with the blood of Jesus to expiate sin.

If the type must go with the antitype in washing us from moral pollution, by what rule will you exclude the type from going with the antitype in the expiatory sacrifice by which we are pardoned? Is it not plain, that if water baptism (the symbol of legal purification among the Jews,) must go along with the baptism of the Holy Ghost to cleanse us from sin, the legal offerings of the same dispensation must go with the one offering of Jesus Christ to save us from guilt? Surely if the baptism of the Holy Ghost is insufficient to sanctify us without the addition of water baptism, so the blood of Jesus must be insufficient for our pardon, unless accompanied with the blood of bulls and of goats.

Those who hold that the addition of water baptism is necessary to constitute the baptism of the Holy Ghost, the one baptism of the gospel, are placed in the following dilemma: they must either hold that water baptism is essential to salvation, or grant that it is no part of the one baptism of the gospel.

To make this matter plain, we observe that the addition of water baptism is essential to constitute the baptism of the Holy Ghost, the one baptism of the gospel, or it is not. If it is, then the baptism of the Holy Ghost is not the one baptism of the gospel, where the baptism of water is wanting, and of course is not of itself a saving ordinance. If it is not, then the baptism of the Holy Ghost is the one baptism of the gospel, without the addition of water baptism. If any should yet be disposed to say that baptism is not rightly administered where either part is wanting, and therefore of no efficacy, do they not make water baptism essential to salvation?

One more consideration puts this part of our subject to rest. The baptism of the Holy Ghost consigns all its subjects to one body, "for by one spirit are we all baptized into one body." Not so with water baptism, that divides its subjects into as many bodies as there are different sects in Christendom who use it. Is that any part of the one baptism of Christ that thus divides the body? Is Christ divided? 1st Cor. i. 13.

2d. *This one baptism of the Gospel, is the baptism of the Holy Ghost.*

This proposition will not be so readily acceded to as the

former, by many professors of the Christian faith ; having adopted the idea that water baptism is a gospel ordinance commanded by Jesus Christ, many of the sects have come to the conclusion that this one baptism of the apostle, is the baptism of water. This view of the case has led to all the difficulty and disputes that have arisen in the Christian church on this subject from the apostles' days to the present. This deceptive view derives its greatest strength from apostolic practice, and not from any express command, in so many words, by the Author of the Christian religion ; it being supposed by the advocates of water baptism, that the apostles practised it in virtue of the commission given by Jesus Christ. Matt. xxviii. 19. Hence the washing of regeneration spoken of in our text, has been taken by many to mean water baptism ; and whereas the apostle has coupled salvation with it, many have been led to conclude that water baptism is almost, if not altogether, a saving ordinance.

We come now to notice those scriptures that prove the baptism of the Holy Ghost to be the gospel baptism.

1st. Long before the introduction of the gospel dispensation, this soul-saving baptism was proclaimed by the prophet Joel, ch. ii. 28, and is rehearsed by the apostle Peter, in Acts ii. 18 : "And it shall come to pass in the last days," saith God, "I will pour out my spirit upon all flesh." The same apostle shows, Acts xi. 15, 16, that this outpouring of the Spirit is the baptism of the Holy Ghost. This accords with the testimony of John the Baptist. Matt. iii. 11. When pointing out the distinctive peculiarity between his dispensation and that of Christ, he says, "I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire." Now this very view of baptism spoken of here by John the Baptist, is recognised by Jesus Christ, Acts i. 5, and its introduction speedily promised in the following words : "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." This baptism of the Holy Ghost accompanied the ministry of the apostles ; for Peter says, "as I began to speak, the Holy Ghost fell on them as on us at the beginning ; then remembered I the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

We are aware of the resort made use of to evade the force of our conclusion drawn from these texts, in proof of the baptism of the Holy Ghost being the one baptism of the gospel. It is said, that 'Christ gave to Peter the keys of the kingdom of heaven, and commissioned the apostle with one to open the gospel kingdom to the Jews, and with the others to open it to

the Gentiles, (the accomplishment of which is recorded, Acts ii. 4, and Acts x. 44;) and that on those two occasions, the promised baptism of the Holy Ghost was administered; and having thus fulfilled the purpose for which it was promised, it ceased its mission in the church, and was immediately superseded by the introduction of water baptism.' Much stress is laid upon the circumstance of the apostle's administering water baptism immediately after the effusion of the Holy Spirit. This administration of water baptism will be attended to under our fourth head; in the meantime we propose to show the fallacy of such a scheme.

To suppose that the infant church should (according to promise), be ushered into the full enjoyment of the spirituality of the gospel kingdom, and then be immediately led back into the dispensation of figures, to feed upon the shadow instead of the substance, is a supposition at war with the nature of the Christian religion. The genius of the Jewish religion was to worship God through a system of figures that veiled the glories of the inner temple, into which none were admitted save the high priest, and he but once a year. At the moment Jesus gave up the ghost, that veil was rent asunder; and now, says the apostle, Heb. x. 19, "We have liberty to enter into the holiest by the blood of Jesus, and there worship God in spirit and in truth, in a new and living way."

The apostle Peter's exposition of Joel's prophecy, puts this matter to rest. The Jews, together with the strangers, who assembled in multitudes on the day of Pentecost to see what was the matter, began to express their amazement as to the cause of those extraordinary movements that accompanied the outpouring of the Spirit on that occasion, and some even conjectured that these men were filled with new wine. The apostle commenced at once undeceiving them, by observing that "these men were not drunken, as they supposed, but that this was that which was spoken by the prophet Joel: And it shall come to pass in the last days, (the last dispensation,) saith God, I will pour out my spirit upon all flesh;" not upon the disciples who were present on that occasion, and the few who assembled at the house of Cornelius only, but "upon all flesh;" and so far was this outpouring of the Spirit from being limited to the few who were present on those occasions, that the apostle says, "the promise is to you and your children;" (their offspring after them,) and not only those who were present, but to all those who were afar off. So much for the idea that the Holy Ghost fulfilled its mission of baptism on those two occasions, and then ceased its baptizing office in the church.

But we are not done with this view of the subject yet. We

purpose showing under our next head, that the baptizing influence of the Holy Ghost is just as necessary in the Christian church at this day, as it was on the day of Pentecost or on any other day. In the meantime we will bring forward one more text to prove that the baptism of the Holy Ghost is the one gospel baptism. Paul says, 1st Cor. xii. 12, "For by one spirit," (not by one water,) "are we all baptized into one body." There the apostle makes use of the term body, meaning the church of Christ; "A spiritual house made up of living stones," or as the apostle Peter has it, 1st Pet. ii. 5, "Ye also as lively stones are built up a spiritual house." We now ask, is this the case in reference to water baptism? Are the members of the Christian church all baptized into one body by water? Alas! instead of this being the case, water baptism has been the fruitful source of much division in the church, both as respects its mode and subject, more particularly the former. While some contend for sprinkling, others contend for pouring, and others again for immersion; and while some put the subject into the water on their back, others put them in face foremost: and while some are content with giving the subject one dip, others give them three; and yet another sect, we are informed, taking the passage in reference to Philip and the eunuch literally, both the administrator and the subject go under the water together. Again, while some consider infants as proper subjects for baptism, others contend that none but adult believers ought to be admitted as subjects of this ordinance; and so tenacious are some of those divisions in behalf of their own views, that they proscribe the members of all other branches of the church from a participation with them at the communion table;* nor will not admit any to church membership with them, but such as enter through this rite. Is this a baptism that unites the members of Christ into one body?

3d. We come now to the third head, viz.:

That the Baptism of the Holy Ghost is the only Saving Baptism.

Much has been said and written on this subject by those who believe water baptism to be an ordinance of the gospel, commanded by Jesus Christ. Some have advocated it as a saving ordinance, among whom are the Romanists, and if I am not mistaken, the Campbellite Baptists. They, together with some of the clergy of the high church of England, call it regeneration, and of course consider it an ordinance, without which salvation is almost, if not altogether, impossible.

* The Society of Friends do not acknowledge that as the Lord's table to which the author here refers.

We will not undertake to say that any sect or denomination of Christians entirely exclude the influences of the Spirit from accompanying the administration of water baptism; but it is evident that they do not admit that any can enter Christ's spiritual kingdom unless baptized with water, and thus cut off the Quaker church at a stroke—and if immersion be the only right mode, the pedo-baptist churches also.

We have made these introductory remarks for the purpose of showing, that the advocates of water baptism have not agreed among themselves whether to consider it a saving ordinance or not.

Let us now attend to those Scriptures that prove the baptism of the Holy Ghost to be the only baptism that is saving.

The first passage we shall notice is 1st Pet. iii. 21, where, speaking of Noah and his family being saved by water, he calls it "a figure of the baptism that now saves us." If the apostle meant water, both in the figure and in the thing prefigured, then water baptism is a saving ordinance, for the apostle calls it "the baptism that now saves us." But if the antitype be the baptism of the Holy Ghost, then our conclusion stands uncontradicted, viz.: that the baptism of the Holy Ghost is the one saving baptism. The text we have chosen for our motto, involves the very same view; the apostle there says, "he saved us by the washing of regeneration." If the apostle meant water baptism, then it is a saving ordinance, for the apostle says, "By it he saved us;" but if the term regeneration means to be begotten and born of the Spirit, then the washing of regeneration in our text means the cleansing of the soul from moral pollution by the baptism of the Holy Ghost, and its being again begotten and born of God. These two passages are conclusive, and would need no comment, were it not that the prejudice of education leads so many to think that wherever baptism is spoken of it means water baptism, unless accompanied with the term Holy Ghost, or Holy Spirit. That the Apostle Peter in this passage uses water baptism as a figure of the baptism of the Holy Ghost, is evident from several considerations:

1st. He "calls it a figure of the baptism which now saves us." If he means water baptism both in the figure and the thing figured, then he makes use of one figure to represent another, which would be a manifest abuse of all figurative language, because all figures are intended to represent realities, and not one shadow to typify another, for it must be admitted on all hands, that water baptism, at best, is nothing more than an outward and visible sign of inward and spiritual washing. An inquiry may arise in the minds of some as to how the sal-

vation of Noah and his family, in the ark, could be a figure of spiritual baptism?—We will answer this query after asking how it could possibly be a figure of immersion, or any other modes? Noah and his family were not immersed in the waters of the flood; it was the wicked inhabitants of the old world that were immersed, while Noah and his family floated above the water. What kind of an immersion would you call it, gentle reader, suppose you saw an administrator of water baptism, take his subjects aboard of a boat, and float them on the water for a given time, and then land them on dry land? would you call that immersion? Or suppose you saw them taken aboard a covered boat that remained where it was built, until a heavy shower of rain should float it? would you call this immersion? or would you not rather call it sprinkling, or pouring? To us it would appear a strange representation of any of the present modes of baptism, when not a drop of water in either case touched the subjects of this baptism.

But let us now see how this baptism of Noah and his family, represents the baptism of the Holy Ghost.

The wicked inhabitants of the old world represent the carnal mind that is enmity against God, not being subject to his law.

The water of the flood that swept away the ungodly race, represents the washing of regeneration; the destruction of the carnal mind by the baptizing efficacy of the Holy Ghost.

The ark, represents Jesus Christ the author of the baptism of the Holy Ghost, who is called the ark of safety.

Noah and his family, from whom a new generation was to spring, who should no more be destroyed by a flood, represent the new man, who by the baptism of the Holy Ghost, is renewed in knowledge after the image of him who created him.

This explication of the figure has a parallel in 1 Cor. x. 1 and 2: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." It is not a little amusing to see how the advocates of both sprinkling and immersion, strain this passage to make it a figure of their respective modes of baptism! We have already shown that it is an abuse of all figures to suppose that one is presented to typify another. We cease to wonder that Israel should remain with the veil on their hearts in the reading of Moses, when the Christian ministry of the nineteenth century are put to their shifts to understand a passage of Scripture that is written as with a sunbeam. Some suppose that whereas the Israelites had a wall of water on each side, and a cloud over their heads, they were of course immersed. On the other hand, others are equally confident

that there was no immersion in the case, except with the Egyptians, who were overwhelmed in the depth of the sea; yet suppose they were somehow baptized either by affusion or sprinkling. Had the cloud afforded rain, the former would have the best of the argument; but as it is, their suppositions are equally groundless. How could the Israelites' baptism in the cloud and in the sea be a figure of any of the modes of baptism now in use, since it does not appear that one drop of water touched the bodies of the Israelites? but let us suppose, for a moment, that the baptism of the Israelites unto Moses in the cloud and in the sea was a figure of the saving baptism of the Holy Ghost, whereby the spiritual seed of Abraham are baptized unto Jesus Christ as his natural descendants were unto Moses, how would the analogy then stand:

We say it would stand as follows:—

The children of Israel, while in Egyptian bondage, represented the condition of Adam's fallen family under the bondage of sin.

Moses, unto whom they were baptized, and who led them out of Egyptian bondage, represents Jesus Christ who leads his people out of spiritual bondage.

The Egyptians, to whom Israel were in bondage, are a representation of the carnal mind into which all are in bondage, until redeemed by Jesus Christ.

The cloud, and the sea, while they were the instruments of the destruction of Israel's enemies, were the instruments of Israel's salvation. This baptism in the cloud, and in the sea, represents the baptism of the Holy Ghost, which while it destroys our spiritual enemies, saves our souls.

Moses, unto whom the Israelites were baptized, was the lawgiver of Israel, who gave them the law written on tables of stone, and was the representative of Jesus Christ, who is the Christian lawgiver, and who writes his law on the fleshly tables of the heart, 2 Cor. iii. 3, and thus they became the children of God by faith in Christ Jesus, "for as many as have been baptized into Christ, have put on Christ."

2d. That the apostle did not intend water baptism in the thing figured, is further evident from his immediately adding that it was "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now a washing with water is a putting away of the filth of the flesh, and it requires something more efficacious to give the answer of a good conscience. Paul in the ninth chapter of Hebrews, makes this subject luminous as the beams of day: he there shows that the rituals of the Jewish tabernacle, which stood in meats and drinks and divers washings, (or baptisms,) which were only a shadow of good things to come, could therefore

never make the comers thereunto (or performers of those rites) perfect, as pertaining to the conscience; that nothing short of the blood of Christ applied by the eternal Spirit, through which he offered himself without spot to God, could purge the conscience from dead works to serve the living God. This, and only this, could the apostle have had in view by the answer of a good conscience. This will appear still more apparent from the consideration that the apostle calls it a saving baptism. Now those who contend that it was water baptism that was prefigured, are placed in the following dilemma: they must either hold water baptism to be a saving ordinance, or admit that the baptism which the apostle says now saves us, is the baptism of the Holy Ghost.

This view of the subject, is further strengthened from the following consideration:—water baptism has no relation whatever to man's moral condition as a sinner, only as a figure to convey the idea of a spiritual washing. Should a man be polluted all over with natural filth, the application of water would have a fit relation to his condition, as a means of purification or cleansing the body; but the idea of immersing a man in water, for the purpose of cleansing the soul from moral pollution, is too absurd ever to have entered into any enlightened mind.

From the above considerations, we conclude, that the baptism to which the apostle's figure alluded, is the baptism of the Holy Ghost, as no other baptism is saving in its nature.

Again, we learn what the gospel baptism is, together with its saving efficacy, from the following passages: Malachi, iii. 1, 2. and Matt. iii. 10, 11, 12. Malachi begins his chap. iii. with a note of attention. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer an offering in righteousness." John the Baptist is the messenger, who was sent to prepare the way before Christ. He gives the same view of the coming of the Messiah; he says, "Whose fan is in his hand, and he will thoroughly purge his floor;" and when speaking in direct reference to baptism, he says, "His own baptism was only unto repentance," (as a preparatory dispensation,) but he that came after him was to baptize with the Holy Ghost, and with fire; or to use the language of Malachi, he was to sit as a refiner, and purifier of silver, &c.

Once more. We learn from the Apostle Paul the nature

and design of this spiritual baptism, in Romans vi. 1st and 8th inclusive. In the conclusion of the foregoing chapter, the apostle had been dwelling on the abundant provision that had been made for man's redemption; and shows that notwithstanding sin had so much abounded in our world, it had not exceeded the grace of God in Christ Jesus; but, that although sin had abounded, yet grace did much more abound, to the family of Adam. After having made a statement of his subject, he anticipates a misapprehension of his views, on the part of his readers, as though he was inculcating the doctrine that sin was advantageous, and proceeds to let them know that this abundance of grace was given, not to encourage them to sin, that grace might abound, but to give them to understand that however sin might abound, yet the grace of God in Christ Jesus, was sufficient to destroy it, and was vouchsafed for that purpose. This the apostle has done in the words immediately following the anticipated objection, which stands thus: ("what shall we say then? shall we continue in sin that grace may abound?) God forbid; how shall we that are dead to sin live any longer therein?" The apostle then proceeds to explain what he means by being dead to sin; this he has accomplished by the introduction of three figures. The first is a death and burial, the second is a planting, where the old seed dies, and a new germ springs up into newness of life; the third is a being crucified, that the body of sin might be destroyed. These three figures are all of the same import, all intended to illustrate the point of doctrine he had just introduced, viz. : a salvation from sin by the baptism of the Holy Ghost.

We are aware of this passage in part, being strongly urged by baptists as a proof, not only of the doctrine of water baptism but its mode also; but we think a few reflections will be sufficient to satisfy the candid reader, that there is nothing in this whole chapter, from which to draw such a conclusion, but every thing necessary to prove that it was the baptism of the Holy Ghost, the apostle had in view. To make this plain, we will inquire what point the apostle was aiming to establish? Surely no person would undertake to say, that the subject with which the apostle closed the fifth chapter, and commenced the sixth, had any connection at all with water baptism; if not, is it reasonable to suppose that the apostle would drop a point, he had barely introduced, without finishing it, and take up another with which it had no connection? The whole context goes to show that the single point upon which the apostle had fixed his eye, and to which his attention was directed, was the destruction of the carnal mind, and the death of the body of sin: the whole of the figures he has introduced go to prove

this point. He commences by saying, "How shall we who are dead to sin live any longer therein?" He then presents them with the instrument of his death, viz.: the baptism of the Spirit; "Know ye not," saith he, "that so many of us as were baptized into Jesus Christ (not into water) were baptized into his death. Therefore we are (at the present time) buried with him by baptism into death;" not into water. We have said, at the present time, to show that the apostle, when speaking of the instrument or agent, viz.: the baptism of the Holy Ghost, speaks in the past sense, "were baptized into his death." But when he speaks of the effects produced by this instrument, viz.: a death and burial to sin, he speaks in the present tense, "are buried with him by baptism into death." Now this could not be true of water baptism. The apostle could not mean that he and those to whom he was then writing were then buried under water, but it was literally true, at the time he was writing, that they were buried into a state of death to sin.

Again: that the apostle could not, by the term *buried*, mean immersion, as those contend, who bring forward this text, is evident from the following reason: if the word *baptism*, in the original means *immersion*, as we are willing to admit, then the apostle has been guilty of tautology, and according to the views of the Baptists, the passage should read thus:—therefore we are immersed with him by immersion into death. This would be a species of tautology that would make nonsense.

We now come to his second figure. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This figure is taken from planting seed in the ground; the body of the old seed perishes, and a new germ springs up into newness of life. This is beautifully illustrative of a death to the body of sin, and a new principle of life and action springing up in the soul. This plain and palpable application of the figure has been entirely unseen and overlooked, by those who suppose that the apostle is here treating on water baptism. They suppose the apostle meant by planting, a putting under the water, thus interpreting this figure, as well as the former, to mean water baptism by immersion; giving both figures a literal allusion to water baptism. Will this latter figure bear this allusion?—we think not. Seeds are not planted under water, they are planted under ground, and to understand the apostle literally, we must suppose those of whom, and to whom, he was writing, were literally planted with Christ under ground. This construction would exactly agree with the apostle's third figure, provided we also give that a literal interpretation; "knowing this," says he, "that our old man is crucified with him, that the body of sin might be de-

stroyed." Surely if we are crucified with him, we should be buried with him, and if the burial is a literal burial, the death must be a literal death also! This is the inevitable conclusion to which the premises conduct us. What reason have we to believe that the two former figures ought to be understood literally any more than the latter? Was it not the same point he was endeavouring to illustrate by the use of all those figures, viz., a death to sin; if so, the baptism spoken of in this passage is the baptism of the Holy Ghost, as no other baptism will wash away sin.

4th.—We come now to our fourth proposition, that Christ never commanded water baptism as an ordinance of the gospel church.

We are aware of the prejudice we have to encounter on this part of our subject. Every denomination, as far as we know, except the Society of Friends, (Quakers,) practise water baptism from a conviction that Christ commanded it, and commissioned the gospel ministry to administer it. How this opinion became so universal, we are at a loss to tell, unless we ascribe it to apostolic practice, since Christ has nowhere commanded water baptism. Were we to admit that he did, we must admit either that there are two baptisms belonging to the gospel, or that the baptism of the Holy Ghost has ceased; neither of which is supported by one shadow of proof from Scripture, as we purpose showing before we are done.

The whole stress of this system, so far as the authority of Jesus Christ is concerned, derives its support from three passages of Scripture, one only of which is in the form of a command, and in which water is not mentioned. Matt. xxviii. 19. "Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." This text has been thought to be conclusive in favour of water baptism, for the following reason:—the apostles, it is said, could not baptize with the Holy Ghost, therefore it must have been water baptism. This argument has been thought by the advocates of water baptism to be invincible, in proof that Jesus Christ did command the continuance of that ordinance; but we think a little attention to the following particulars, will show the weakness and fallacy of this argument.

That the apostles *were* endowed with the gift of conferring the Holy Ghost by the laying on of hands, is too evident to need any other proof than to recite the passages where this fact is established. Acts viii. 17, "Then laid they their hands on them, and they received the Holy Ghost." Acts v. 11, "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, &c." Again, Acts xix. 6, "And

when Paul had laid his hand upon them the Holy Ghost came on them."

What evidence is there to be found any where in the New Testament, to prove that our Lord meant water baptism in this commission, rather than the baptism of the Holy Ghost? We think that the evidence is all in favour of the latter.

We have already shown that the administration of water baptism by the apostles, commenced during our Lord's ministry, and therefore was not the result of a commission given after our Lord's death and resurrection; whereas, the administration of the baptism of the Holy Ghost by the instrumentality of the apostles, did not commence until after they received this commission from Christ.

From whence did the apostles derive their authority, and the power to baptize with the Holy Ghost, if not from this passage? Will it be said, that the gift to confer the Holy Ghost by laying on the apostles' hands was a miraculous gift, bestowed on the apostles with other gifts of a miraculous nature, which were to continue for a time, and then to cease in the church, and so could not be that baptism, in the administration of which, Christ promised his concurrence to the end of the world?

To which we answer, this miraculous gift was not the whole of the power conferred on the apostles by this commission, for although miraculous powers were bestowed for the purpose of confirming the first converts to Christianity in the Divine mission of the apostles, yet something more was needful to support the faith of the church when miracles should cease: This additional gift is that baptizing power that accompanies the administration of the gospel ministry, wherever that ministry is the result of inspiration from on high.

Paul says, Thes. i. 5, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost." 1 Cor. 2. 4. He says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but the power of God." These texts show conclusively, that it was the baptism of the Holy Ghost, which was included in the commission. Matt. xxviii. 19. See the language of our Lord on that occasion.

Why did our Lord say, "All power is given unto me in heaven and in earth; go ye therefore," &c.? Did the apostles stand in need of supernatural agency to enable them to teach and baptize with water? Not so; had our Lord meant water baptism, it would have been a mere verbal commission that any man of oratorical abilities might perform, without super-

natural power from on high. But to preach in demonstration of the Spirit and of power, they must be qualified by the "Holy Ghost sent down from heaven." Thus preached, the gospel is a baptizing ministry; this is the power which Jesus encouraged them to expect, when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The gospel of Jesus Christ never was preached, but by the Holy Ghost sent down from heaven. 1 Peter i. 12. "But unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven," &c. The gospel thus preached in the demonstration of the Spirit, and of power, is a baptizing ministry, for as Peter spake, "The Holy Ghost fell on them" that heard; "then," says he, (Acts xi. 15, 16,) "remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

Matt. xxviii. 18, reads as follows:—"And Jesus came and spake unto them, saying," "All power is given unto me in heaven and in earth; go ye therefore, &c., and lo I am with you even unto the end of the world." With them, how? See Luke xxiv. 47. "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This dispensation of Divine power from on high, commenced on the day of Pentecost, and ushered in the baptism of the Holy Ghost, according to Christ's promise; John xv. 26. "But when the Comforter is come, whom I will send from the Father, even the Spirit of Truth." The fulfilment of this promise was predicted by our Lord speedily to take place, in his last interview with his disciples. Acts i. 5. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This took place on the day of Pentecost, and was the commencement of the gospel baptism or baptism of the Holy Ghost. Not so with water baptism, it commenced and was practised by the apostles during our Lord's ministry; and therefore, as already noticed, could not have commenced as the result of a commission that was given after our Lord's crucifixion, and resurrection from the dead.

Much stress has been laid on the circumstance of the apostles baptizing "in the name of the Lord Jesus." This, it is said, shows that they understood our Lord to mean water baptism; to which we answer, it is worthy of notice that there is not an instance recorded in the New Testament, of the apostles baptizing in the language of the commission, which is,

"in the name of the Father, and of the Son, and of the Holy Ghost."

Again. We are aware that it has been asserted that the apostles understood our Lord to mean water baptism, because they uniformly practised it afterwards. We have already shown that they uniformly practised it *before*; will this also prove the same point? or will it not rather prove that their practice, both before, and after, had its origin from a very different source?

But let us suppose, for the sake of argument, that the apostles did understand our Lord to mean water baptism, and practised it accordingly; would this prove they were correct? or would it not rather prove that they had misunderstood him? And lest any surprise should be suggested at our supposition, we will show in the first place, that they did misunderstand the major branch of this commission. And,

We purpose showing that if they understood him to mean water baptism, they misunderstood the minor branch also. 1st. The main branch of this commission was, "*go teach all nations.*" Now it is manifest, that one and all of the apostles misunderstood this part of the commission, since it required almost a miracle to convince Peter that it was his duty to go and preach to Cornelius and his Gentile friends, and on his return, he was taken to task by the rest of the apostles for having done so.

So inveterate were the prejudices of the apostles against other nations, that they mistook a plain command. This being the case, would it be any wonder, if, while their strong Jewish prejudices were in play, they should continue a practice after our Lord's ascension, which they had uniformly practised before, more especially, if they supposed they had our Lord's sanction for its continuance.

2. We purpose now to show that if they did understand our Lord to mean water baptism, as above stated, they misunderstood him. It will be readily admitted on all hands, that the advocates of water baptism, (as founded on this commission,) consider it a very broad one, clothing, not only the apostles to whom it was given, with authority to administer it, but also the entire Christian ministry to the end of the world. A very comprehensive commission indeed!

We should like to hear these strenuous advocates, in behalf of this broad commission, account for the circumstance of its not being broad enough to clothe Paul with authority. He has told us explicitly that he had "no commission to baptize with water." Can it be possible that the apostle had never seen or heard of the commission recorded in Matt. xxviii. 19; or can

we suppose that he was the only Christian minister singled out, from the days of Jesus Christ to the end of the world, who was left without a commission to administer this supposed indispensable ordinance of the gospel? We trust that no one will venture to make such an assertion, for we will undertake to say, without the fear of contradiction, that no other gospel minister, from his day to the present, ought to have been so particularly authorized to administer this ordinance, had it been intended by Jesus Christ as an ordinance of the gospel church. Was he not particularly and specially called to be the apostle of the Gentiles? his field of labour was much more extensive than that of all the other apostles, and yet we are told that all the others (together with the entire Christian ministry, to the present day, to a man,) were commissioned, and Paul left without. This supposition is too preposterous ever to have entered into the calculation of any, but those who have been carried away by the prejudices of education.

We once got into conversation with a clergyman, who acknowledged that Paul had no commission to administer baptism, but observed, that "the apostle always took some one with him that was commissioned." We have stated this occurrence to show how lame error is. The futility of such a shift is made manifest by the circumstance, that the Apostle Paul administered water baptism, as well as the other apostles, and it is evident that his administration of that ordinance was just as valid as that of the others, which it could not be, if the rest had a commission and he not. If it was the case that all the others were commissioned, and Paul not, then he was practising a base imposition upon all those whom he baptized with water. Will any one dare to say this was the case? Will any one dare to say the apostle was an impostor? and yet this is the dilemma to which all those are reduced who believe that Jesus Christ commanded water baptism as an ordinance of the gospel church.

Having thus tested the strength of the main pillar that supports the mighty fabric of water baptism as a gospel ordinance commanded by Jesus Christ, we come to the second strongest text that is brought in support of this claim. John, chapter iii., v. 5, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." This text, understood literally, proves a little more than Baptists themselves contend for. In the first place, it proves that water baptism is just as essential to an entrance into the kingdom of God, as that of the Spirit; were this true, then water baptism is essential to salvation. Will any man undertake to say that none but those who are baptized with water can go to heaven? 2d. It proves two baptisms belonging to the gospel, equally essential to the salvation of the soul, the one of water, the other that of the Spirit. But why must we understand our Lord to mean water literally? Did not John the Baptist, when speaking of the introduction of Christ's baptism, say, that it should be with the Holy Ghost and with fire? Must we understand this text literally too? if so, then we shall have three baptisms, one of fire, one of water, and one of the Holy Ghost; and should no other mode but that of immersion answer the purpose, then the subjects of fire baptism must be plunged into fire. These are the legitimate conclusions to which we are inevitably led by understanding these texts literally.

The true state of the case is this: our Lord makes the same use of water that John does of fire; they are both used as figures; water denotes the washing of moral pollution from the soul; fire denotes the purifying the dross of sin from the soul, and separating it from the pure metal. Now if we take one of these texts in a literal sense, by what rule of criticism or divinity can we take the other in a spiritual sense?

We are aware that it may be said that John the Baptist alluded to the cloven tongues of fire that accompanied the outpouring of the Spirit, and which sat on each of the disciples on the day of Pentecost. Well, be it so, as far as that miraculous appearance was an emblem of the holy fire within, which inspired the tongues of the disciples to proclaim the wondrous works of God; but that it went no farther than the outward appearance, is contradicted by what follows in the succeeding verse: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

To understand our Lord's meaning, we must take the whole discourse on both sides together. It is evident that Nicodemus believed that Jesus was a messenger from God, and had a desire to know more of him and his doctrine; his candid acknowledgment of our Lord's Divine mission was followed on the part of the Saviour, with the prompt declaration, that "except a man be born again he cannot see the kingdom of God."

This Nicodemus could not understand, he could not see how "a man could be born again when he was old, or how he could enter the second time into his mother's womb and be born." Our Lord now brings forward the whole subject; the type as well as the antitype, and shows Nicodemus that it was a spiritual birth, and not a birth of the flesh, to which he alluded. It is worthy of observation, that when our Lord first broached the subject, he said nothing about either water or Spirit. It was no surprise then that Nicodemus did not understand him; but when the Saviour had explained the subject, and showed him that the birth of the Spirit was the antitype of water baptism under the law, he then makes it a matter of reproach to Nicodemus, as a master in Israel, that he did not know these things.

Now this part of the subject is a key to all the rest; for if being born of water, as well as being born of the Spirit, was new to Nicodemus, and had been taught to him by our Lord for the first time, as those would have us believe, who suppose this to be the case, how could it be a matter of reproach to Nicodemus, as a master in Israel, that he did not know these things? The meaning then of the entire passage is this:—Our Lord having got the attention of Nicodemus wakened up to this wondrous subject of the new birth, he takes him immediately back to the legal dispensation, where he knew that Nicodemus, as a master in Israel, would be at home, and there shows him that those typical cleansings by water, pointed to that very new birth he was then talking about, and that water baptism, under the Jewish dispensation, was a shadow of this good thing to come, according to Paul, Hebrews x. 1. After our Lord had shown Nicodemus that it was a spiritual birth, the antitype of water baptism among the Jews; he then says to him, "Marvel not that I said unto thee,

ye must be born again," and proceeds to show him by the analogy of the wind blowing, that this spiritual birth could only be known by its effects; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit."

Nicodemus evidenced throughout the whole of this interview the truth of what Paul said of the Jewish people at large, 2d Cor. iii. 15, "But even unto this day when Moses is read, the veil is upon their hearts." Notwithstanding our Lord had so fully explained this subject to Nicodemus, yet we hear him manifesting his want of conviction, by asking how can these things be? It was at this crisis of the discourse, that our Lord reproached him with being a master in Israel, and not knowing these things. He had, in the language of Paul, been reading Moses to him, but the veil was on his heart.

The third text upon which water baptism is built as an ordinance of the gospel commanded by Jesus Christ, is found in Mark xv. 16, "And he said unto them, go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned." This is only a different edition of the commission given, Matt. xxviii. 19, and contains nothing worthy of further remark, save two particulars, the first of which is, that this is the text upon which the Baptists lay so much stress in favour of the baptism of none but adult believers. The only ground of dispute on this particular, between the view we have taken, and that of the Baptists, is the following: they say he meant water baptism, we say he meant the baptism of the Holy Ghost. We have no idea that our Lord had any intention of misleading his hearers, by leaving an impression on their minds that there was any thing essential to salvation in water baptism. Not so with the baptism of the Holy Ghost, for, notwithstanding the believer is invariably saved, whether he is baptized with water or not, yet he cannot be saved unless he is baptized with the Holy Ghost. Now, as Paul has told us, that there is but one baptism, and whereas our Lord couples baptism with believing as equally essential to salvation, we have no hesitation in avowing our firm conviction that our Lord meant the baptism of the Holy Ghost.

There is no difficulty whatever connected with this plain literal construction of the text; for he who cordially believes with the heart unto righteousness, and is sanctified by the baptism of the Spirit, will undoubtedly be saved. But several difficulties stand in the way, when we understand it to mean water baptism, as it makes two baptisms belonging to the gospel dispensation, equally essential to salvation.

THE END.



HUMPHREY BACHE:

OR,

RESTITUTION, THE FRUIT OF CONVERSION.

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John i. 5, 6, 7.

ONE of the first and most important lessons which is presented to the truly awakened mind, is the necessity of forsaking as well as of confessing its sins. And not only of forsaking all evil, but where injury has been done to others by former wickedness, to endeavour, by every means in the repentant sinner's power, to offer an adequate compensation. When the publican had received the Lord Jesus into his house, his heart being touched with the power of Divine grace, he felt the necessity not only of doing justly for the future, but of reviewing his past actions, and making them agreeable to the standard of the gospel sanctuary. “If I have taken any thing from any man by false accusation, I restore him fourfold.” Then it was that the Lord Jesus uttered the gracious declaration, “this day is salvation come to thy house.” No individual ever truly submitted to the cross of Christ, who has not been brought to something of the same experience. Manhood has been led with tears to seek of the directors of its childhood, pardon for the cares—the anxieties—the troubles which its waywardness

and wickedness has given. Small sums of money, and other valuables, taken without leave, in the youthful days of folly and thoughtless sin, have been returned with interest, by broken-hearted and weeping ones, who could only thus obtain assurance of peace. The following biographical sketch strikingly exhibits the operation of our Lord Jesus Christ by his Divine Light, in the conscience, convicting for sin, converting from its power, and enforcing compensation for wrongs committed during its dominion.

HUMPHREY BACHE was brought up a goldsmith in the city of London. At the time the war broke out between Charles First and the Parliament, his business failed, and he applied to the leaders of the popular party for some office, with the salary of which he might honourably maintain himself and family. For a time he was employed as an overseer of the workmen engaged in building the fortifications about London. His allowance for this service was three shillings a day, which he was glad to receive, and with which, he says, he was well contented for a time. Whilst attending to his employment, he frequently observed that some of the other overseers would go with those they employed and treat them to strong drink. Being told by one of the workmen that the money so spent did not come out of the salaries of these officers; he inquired how that could be. To this his informant replied, "Do you not know, they can sometimes set down a man more than they employ; or if that cannot so well be, set down for some two pence a day more than they give?" This was a new idea to Humphrey, and Satan worked therein with much subtilty to betray him. His honesty of purpose at last gave way, and he began to covet more than his wages. His heart being corrupt in its desires, he soon proved unfaithful to his trust; and acting on the hint he had received, he robbed the commonwealth of its dues. During the time he remained in this employment, the amount he took, more than his wages, was about six pounds.

According to his own confession, he had no peace of mind, and was often troubled at the thought of what he was doing. But he had no will or strength to resist the temptation. He had departed from his God, through the inward operations of whose Holy Spirit he might have found preservation from all evil. Encouraging himself in the deceitfulness of his heart, his spiritual eye became so far blinded, that, for a time, he did not see the evil to be so great as it first appeared. His heart

was hardened through his continued violation of right, until at last he went on without much conviction or remorse.

When the fortifications around London were completed, Humphrey obtained a situation in the custom-house. Before entering on this employment, he was obliged to take an oath to be faithful to the commonwealth in all the duties of his office; and having yet some fear of his heavenly Father remaining in him, he did, for a while, discharge his duty with true fidelity. So long as he retained that fear, he was preserved from joining with those about him, in robbing the public treasury. At this time, he often felt bitterness for what he had formerly done, and this assisted him, as he firmly resisted all bribes. It withheld his lips from the proffered wine; his hand from the tempting silver.

His companions had departed from the honesty and simplicity of the Truth into that serpentine wisdom, which uses its plausible pretences to lead others astray. Many specious arguments they advanced to persuade him to do as they did. They told him that his oath was to be faithful to the commonwealth in the duty of excise; and as he was himself a member of the commonwealth, deserving far greater wages than the paltry salary allowed him, he would be doing no great harm in taking a portion for himself. They urged that he who did the work, had a much better right to a large remuneration than the commissioners, who, sitting but a few hours a day, yet received many hundred pounds a year. Beside, the Parliament itself was lavishly voting considerable sums of the money they were collecting, not for the good of the nation, but in presents to one another. If the Parliament itself were using it for their self-ends, where was the use or benefit of his trusty service for the commonwealth?

These arguments staggered him, for he had not yet learned, that man's only safety from sin, depends upon his turning away from the arguments, the enticements, the examples of unregenerate men, to seek unto God for wisdom to know, and strength to execute his will. He saw plainly that others were violating their oaths, and regardless of their duty: this strengthened the natural covetousness of his heart, and he soon fell from his integrity. Nothing that he heard, nothing that he saw, had so great an influence upon him, as the unfaithfulness of the members of the Long Parliament; and he had no hesitation in telling them afterwards, that it was through their evil example, he had been led to violate his trust.

He now again sought unfair means to increase his wages ; but the Lord, in love to his soul, followed him with reproofs and corrections. In order to break his hard heart, judgment after judgment was administered to him ; yet he continued going on in the same course of iniquity, until through the inward rebukes of the Holy Spirit, he was filled with fear and terror. A small thing then would ruffle his temper, and lead him to quarrel with his dearest friends. He who had been very loving and gentle towards his wife, was now so peevish, so fretful, and so froward, that he would often break into fits of anger with her, when she spoke mildly and pleasantly to him. She was astonished, and wondered much what ailed him, that he should be so soon angry ; but though he then knew, he was ashamed to reveal it.

For a long time he felt the weight of condemnation upon him, and had many thoughts as to what he must do to find relief. Sometimes he thought of making restitution, confessing what he had done, and surrendering himself to the commissioners, let them deal with him as they thought best. His heart, however, was not yet rightly subjected ; and although for the last year he held the office, he scrupulously refused to take more than his due, he still retained the gain of his former wickedness.

In the year 1654, Francis Howgill and Edward Burrough came from the north of England to London, and preaching the gospel of the kingdom, in the demonstration of the Spirit and with power, many were convinced of the doctrines held by the Society of Friends, and several small meetings for Divine worship were established in 1654, and 1655, beside the great meeting at the Bull and Mouth.

At one of the meetings, perhaps in 1655, Humphrey attended, but what was delivered by way of ministry therein, had little effect upon him. Some time after, one of his acquaintance inquiring of him whether he had been to hear the Quakers ; he replied, he had heard them once. His friend rejoined, "Yea, but hear them five or six times, and then judge whether it be not truth that they declare." Humphrey gave him to understand he would, and did attend two or three meetings, without receiving any particular spiritual benefit. After a time, again feeling an inclination, he went to the meeting at the Bull and Mouth, where were those three eminent ministers of the gospel of Christ, George Fox, Francis Howgill, and Edward Burrough. One of them said to this effect, whilst speak

ing of the cross of Christ which all true-hearted disciples must take up daily:—"The carnal mind is enmity against God. As any one comes to stand in the cross, which is the power of God, the enmity is broken down, and reconciliation is witnessed. The enmity is slain by the power of God,—by that which crosseth the carnal mind,—which is the Light."

Under this testimony, the heart of Humphrey was reached. The witness for God within him responded to the Truth. He knew that the Divine Light which had discovered his sin to him, and checked him for it, reproved him for that which his carnal mind was urging him to do. He now perceived that the reproofs of the Light of Christ were the reproofs of Wisdom, which, if hearkened to, and obeyed, will ever lead from the snares of death.

He saw that as the cross was taken up, death must needs come on the carnal mind; sin must cease, and thus the partition-wall which separated him from his God would be broken down.

Now, as the mysteries of the kingdom were opened before him, his inward eye was anointed to discover the mysteries of iniquity also. His heart was in measure turned to the Lord, and desires were raised in him for perfect redemption from sin. In order to witness this, he was led into inward waiting, that he might receive the farther manifestations of that Divine Light, which he now knew had often convinced him of sin. He who in love came to die that we might live, and who was called Jesus because he should "save his people from their sins," now by his holy Spirit instructed this waiting disciple, opening to him his inward condition, and showing him what yet stood between him and reconciliation with God.

The first thing which was then made manifest to him was his former unfaithfulness to his trust. In the remembrance thereof, trouble and anguish again were awakened in him, and he saw that he was not clear in that respect in the sight of immaculate Justice. To escape the terrors which he had formerly known, he had given up his course of robbery; but he had not made restitution for that already committed. As he waited for direction, it was made plain to his understanding that his covetousness,—that which desired to retain the gain of iniquity,—must be given up to die on the cross. He felt that all he had unjustly obtained, he must freely pay to the Commissioners of Excise, for the service of the commonwealth. This was a close trial to him, being loth to part with so much: about one-

half of all his outward substance. What made his exercise the deeper, he was not easy any longer to remain in the Excise, and had a wife and five children to provide for.

Whilst he was in this situation of mind, George Fox was drawn to pay him a visit; who, having been partly informed by Humphrey of the struggles within him, said, "He that confesseth, and forsaketh his sin, shall find mercy." In the account which Humphrey has left, he says, that he was made sensible that the heart of George was raised up in prayer to the Lord on his behalf, and that the petition found acceptance. He thus describes what followed: "The Lord reached down his right arm of power, and touched my heart with his grace, and made me willing to submit to his will, and give up to the Commissioners for Excise the sum of money I received unjustly. Waiting in the Light, this was made plain to me, to be near one hundred and fifty pounds; but it lay on my heart, to restore more rather than less. So I was made free by the power of the Lord, and did give back at the Excise office, London, one hundred and sixty pounds [upwards of seven hundred dollars.] Then I felt the truth of the words George Fox spake to me, 'He that confesseth, and forsaketh his sin, shall find mercy,'—for much ease, peace, and refreshment I received into my soul."

He now resigned his station in the Customs, and returning to his original trade, commenced business as a goldsmith, at the sign of the Snail, in Tower street.

Having thus been brought experimentally to know, that the grace of God which reproves for sin, is able also to preserve from it, he was led patiently and daily to wait for its manifestations in the soul. A great care and dread came upon him, lest he should offend his Heavenly Father in word or in deed. He now read some of the writings of the people called Quakers, and could unite with all he found in them. One of his acquaintance, who had frequented the meetings of the Society, asked Humphrey what he thought of them, saying, for his part, he did believe that that which they declared would stand, when all else fell. Then specifying one of their peculiarities, he further queried of Humphrey, whether he did not believe that 'thee' and 'thou,' to one particular person, was truth? Humphrey answered, "Yea." Then he rejoined, "If thou dost not come into obedience to what thou art convinced is Truth, thou must come under condemnation." This Humphrey acknowledged was true. After relating this conversation, he goes on in his narrative thus:—

“So then knowing a stay to my mind, the Light became a ~~bride~~ to my tongue, and preserved me in [the use of] the word thou, and redeemed me out of the world’s words, into Truth’s word, which is, and has been from the beginning, thou to one particular person. Then, loving the Light, and bringing my deeds to it, to prove them whether they were wrought in God, I saw that I was in respect of persons (which whoso is commits sin), in that foolish thing of putting off the hat, according to the vain custom of the world. So then, taking heed to the Light, which is the Grace, I knew the cross to my carnal mind to give me dominion over that evil, and redeem me out of it. This was the day of small things with me, which none are to despise, for it was precious. Then a strong enemy appeared, which warred in my members to bring forth fruit unto death. It had been of long continuance in me, and whilst I looked to the Light I had power over it. But when a temptation appeared, and I looked to that which my carnal mind led me into, leaving the Light which would have preserved me in the cross, I fell into the temptation. Then the swift witness for God pursued me with judgments, and the Lord’s anger was kindled against me, so that I became again a terror to myself. Seeing what I had done, I said in my heart, in zeal for the Lord, whom I had justly displeased, yea, I said, Cursed be that hand that lifteth itself up against the reign of Christ in my soul! Loving the Light, though it did condemn me, knowing that in it was my life, it discovered to me wherein my heart was adulterated from God. Woe then was my portion; and the curse came upon both my hands with which I had been in rebellion. I was borne up in patience to wait in the Light, to receive power to stand in the hour of temptation against the fiery darts of the adversary. Then I saw, that in several things in my calling in the outward, I was not a servant to the Lord Christ. That in providing rings and toys to sell to proud and vain people, I was a servant to the devil. By the power of the same Grace that discovered them to be evil, and my service evil in selling them, I am ransomed and redeemed out of that service.”

Being himself clear of the gain of iniquity, Humphrey now felt a concern on behalf of others, whom he observed doing unjustly; and in a particular manner, he was anxious for the parliament of England, by whose example he still considered himself to have been led into that particular sin. In the year 1659, when the Long Parliament had been restored, he published “A few words in pure love, written to the Old Long-

Sitting Parliament," on this subject. He commences with telling them, how wonderful it was to the nation, that this parliament was again permitted to sit. He recounts the past, when at their first assembling, they had acted for the good of the people,—passing in the time of great distress and difficulty the Self-denying Ordinance.* He shows them, that afterwards, when they had the upper hand, they voted gifts one to another; taking and distributing amongst themselves the property which had been the king's, and was then the nation's, and which they had neither the right to give, nor to receive. Which acts, he declares, were of an ill savour to the community. He then proceeds to give a history of his own case; showing them, how he, encouraged by their proceedings, had been led into acts of injustice; and narrating, likewise, how he had been obliged to make restitution to the uttermost. This, he tells them, he had been made free to relate to them, that they also might come to own Christ Jesus as the Light of the world, and, through his grace, witness redemption out of their vain conversation. He expresses an earnest desire, that they may truly feel the force of the words, that "sin is a reproach to any people;" and make it manifest that "righteousness exalteth a nation." He wishes for them, that through the workings of God's grace and power in them, they may, individually, be made willing to deny self, and standing in the daily cross, witness iniquity rooted out of them. Thus they would feel the blessing of peace in themselves, and become a refreshment to the nation.

Humphrey suffered several imprisonments in London for conscience sake; and soon after his last release, in 1662, he died from the effects of the hardships he had patiently endured in his confinement: leaving to those who may come after him an instructive illustration of the declaration of the apostle, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

"He that confesseth, and forsaketh his sin, shall find mercy."

* By the Self-denying Ordinance, the Parliament prohibited its members from receiving or retaining public offices of pecuniary emolument, either civil or military. It was passed in 1644.

REASONS

WHY

WOMEN SHOULD BE PERMITTED TO EXERCISE

THE

GIFTS OF THE HOLY SPIRIT,

PARTICULARLY IN REFERENCE TO

THE MINISTRY OF THE GOSPEL.



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REASONS, &c.

AMONGST the striking characteristics of the gospel dispensation, as revealed in former ages through prophetic vision, and declared of by "holy men of God," who "spake as they were moved by the Holy Ghost," there is *one* which has a reference to some of the most precious privileges of the Christian covenant, the fulfilment of which has been restricted, either by ecclesiastical domination, or by the prejudices and preconceived opinions of many who profess the name of Christ.

When it pleased the Most High, through his prophet Joel, to comfort his afflicted church with the promise of future blessings, He graciously condescended to declare *what* should be the result of that more general outpouring of the Holy Spirit on the hearts of his people, which should distinguish the dispensation that was to come, in which types and shadows should be exchanged for spiritual realities. And on that memorable day when the company of disciples "were all with one accord in one place, and were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," the Apostle Peter testified, that the period *had* commenced when the prediction was to be fulfilled:* "This is that," said he, "which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Let us mark the *period* when this was to be accom-

* In the previous chapter we are informed that the disciples "continued with one accord with prayer and supplication, *with the women.*"

plished — *in the last days*. Now, this declaration of the apostle on the day of Pentecost that it was *then* fulfilled, clearly indicates its being a *feature* of the dispensation which was, on that occasion, first preached to people of various climes and nations, but which was to continue to the end of time, being the one *everlasting* covenant between God and his people, and therefore fitly spoken of as *the last days*. It is also worthy of special attention, that this outpouring of the Spirit, this gift of prophecy, was as unequivocally declared to be bestowed on the *daughters*, and on the *hand-maidens*, as on the *sons*, and the *servants*. That women *did* continue to exercise this gift of prophecy, is sufficiently manifest. The apostle Paul refers particularly, in his Epistle to the Romans, to certain women who were his fellow-workers in the gospel, as *Tryphena and Tryphosa, and the beloved Persis, who laboured much in the Lord*; and in that to the Philippians, to *those women who laboured with him in the gospel*, speaking of them as *amongst his fellow-labourers whose names are in the book of life*.

In addressing the Corinthian Church, the same apostle, in ch. xi. v. 4, 5, gives some particular directions how both *men* and *women* should behave themselves, when engaged in the assemblies, in the exercise of the gift of prophecy, or of prayer. These directions have an evident allusion to certain irregularities in their manner of conducting public worship. He reprehends the practice of the men who prayed or prophesied with their heads covered, and that of the women who were engaged in these duties with their heads uncovered.

As the apostle thus decidedly recognizes the public praying and prophesying of females, giving these injunctions concerning their dress and deportment when so employed, it must surely be self-evident that women, as well as men, laboured in the ministry of the word. In the 21st chapter of Acts, v. 9, there is an incidental mention of Philip the evangelist, and the fact is then introduced, that "the same man had four daughters which did prophesy." If the reader be impressed with the belief that the gift of prophecy is distinguishable from that of preaching the gospel, we would direct his attention to the definition of it, given by the Apos-

tle (1 Cor. xiv.3). "He that prophesieth speaketh unto men to edification, exhortation, and comfort." "That prophecy in the New Testament often means the gift of exhorting, preaching, or expounding the Scriptures, is evident from many places in the Gospels, Acts, and Paul's Epistles." Dr. Clarke on Romans xii. 6.

There is, however, a passage addressed to the Corinthian church, which has been adduced in proof that the apostle discouraged and even forbade, the preaching of women: "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as saith also the law; and if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church;" and also one in the first epistle to Timothy, "Let the women learn in silence with all subjection.—I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." That the practice which, in these injunctions, is so strongly condemned, was not the exercise of any spiritual gift, is unquestionable, and from the context it appears evident that the whole was intended to correct certain abuses which tended to render their assemblies for worship disorderly.

*In the Jewish Synagogues it was customary for the hearers to question the ministers on such points of their doctrine as might require further explanation.** But this liberty was not allowed to women.

"It was permitted to any man to ask questions, to object, to altercate, attempt to refute, &c., in the synagogue; but this liberty was not allowed to any woman. Paul confirms this in reference also to the Christian church; he orders them to keep silence; and if they wished to learn any thing let them inquire of their husbands at home, because it was perfectly indecorous for women to be contending with men in public assemblies on points of doctrine, cases of conscience, &c. But this by no means intimated, that, when a woman received any particular influence from God to enable her to teach, she was not to obey that influence, on

* See Lightfoot.

the contrary, she *was* to obey it, and the apostle lays down directions in ch. ii, for regulating her personal appearance when thus employed." Dr. Adam Clarke on 1 Cor. xiv, 34.

"Now, that the Spirit of God, and the gift of prophecy, should be poured out upon women, as well as men, in the time of the gospel, is plain from Acts ii. 17, and then where could be a fitter place for them to utter their prophecies in, than the assemblies?" Locke's Paraphrase and Notes on 1 Cor. xi. 4, 5.

Can any serious reader of the New Testament suppose that the apostle Paul, after giving in 1 Cor. xi. a plain direction in reference to the praying or prophesying of women, could possibly design in the xiv. ch. to *forbid* such an exercise? We must surely, on a calm, unbiassed review of these passages, and on comparing them with other parts of the epistolary writings of the same apostle, be brought to the conclusion, that the public speaking which he prohibited was not that ministry which was immediately prompted by the Holy Spirit, and which it appears evident that he fully recognized and sanctioned.

In tracing the history of the Christian church, we may observe how very soon was the brightness of the gospel day eclipsed by the power of the "man of sin," who exalted himself above all that was called God, or that was worshipped, and who, in the persons of some, who became as Lords over God's heritage, was permitted to usurp that dominion over the church which belonged to Christ alone. Then, no longer was the choice and the qualification of the ministers referred to Him who is ordained to be the "Head over all things to his church," but men, swayed by temporal interests, appointed to this office such as were the fit instruments for promoting or securing the wealth and power of worldly princes. And however, in many things the Christian church may have emerged from the darkness of the apostacy, she has, perhaps, in no respect been more slow to avail herself of the blessings and privileges of this glorious gospel day, than in allowing the *free* and unrestricted exercise of the ministry of the gospel. How many of her members have yet to learn that in Christ Jesus "there is neither

male nor female;" that, as God is a Spirit, so his communications, through whatever medium conveyed, are directed to the *souls* of his rational creatures; that no external circumstances necessarily influence these communications; that to suppose they do so, is to estimate the dispensation of the gospel as far below that of the law. Can we believe that the Holy Spirit is *now* more limited in its manifestations and in its requirements, than when, by its inspiration, Miriam prophesied and sang the praises of Jehovah?—when Deborah, under the palm-trees of Mount Ephraim, prophesied and judged Israel by the law and Spirit of the living God?—and when Huldah, the wife of Shallum, together with contemporary prophets, declared the judgments of the Most High as impending over a rebellious and gainsaying people? And when the Sun of Righteousness was about to arise on a benighted world, how remarkably were women employed to announce his coming and advent! when Elizabeth and Mary were filled with the Holy Ghost, and when Anna the prophetess "spake of" the infant Messiah "to all those that looked for redemption in Israel."

Although the seventy sent forth by the Saviour to preach repentance, and to proclaim that the kingdom of Heaven was at hand, may have been all men, yet the Holy Scriptures show us that women in those days were made use of as instruments to bring others to Christ.

His coming was effectually declared to the inhabitants of Samaria through the instrumentality of a woman; and it was to women, whose love to the crucified Redeemer death and the grave could not weaken, when they came early to the sepulchre to embalm his body with sweet spices, that the unspeakably joyful tidings were communicated, by the two men in shining garments: "He is not here, but is risen." It was *they* who were commanded to "go quickly," and tell his sorrowing disciples of his resurrection. It was a woman that received that most sacred commission, which expressed the fellowship and oneness of his poor afflicted followers with their risen Lord, and, in language unutterably consoling, indicated their ultimate participation in his glory: "Go to my brethren, and say unto them, I ascend, unto my Father, and your Father, and to my God, and your God."

There is, however, in some sections of the Christian church, a recognition of the full and free agency and operation of that Holy Spirit which divideth to every man severally as he will, and a thankful acceptance of that great gospel truth, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," but "they are all one in Christ Jesus." Amongst such, the preaching of women as of men has been equally acknowledged to be a special gift from Christ, who only has a right to appoint, and who alone can qualify his ministers effectually to publish the glad tidings of salvation through Him. And so effectually have these glad tidings been declared by females, that many have been, through their instrumentality, converted from the error of their way, and brought from darkness to light; many hungry and thirsty souls have been refreshed and strengthened; and many living members of the church edified together. And though this preaching may not be "with excellency of speech or of wisdom," but "in weakness, and fear, and in much trembling," yet many can feelingly testify from heartfelt experience, that it has often been exercised "in the demonstration of the Spirit and of power." It may be remembered that, on the day of Pentecost, after the apostle Peter had testified of that more abundant outpouring of the Holy Spirit which characterizes the dispensation of the gospel, he added this very striking and encouraging declaration in reference to its continued agency throughout the church of Christ: "*The promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.*" Did professing Christians, with a more lively faith, appreciate their high privilege, as offered through this most blessed gift—were they seeking to obey its teachings, and to live under its sanctifying power—and with a true hunger and thirst after righteousness, thankfully accepting every medium, through which the great Shepherd and Bishop of souls condescends to feed and to instruct his people, there could be no disposition to dispute the authority of the instrument through which He may, in his infinite compassion, extend to sinners the invitations of His grace, and cause the glad tidings of His Gospel to be proclaimed.

On a candid review of the whole argument, it will be found that the gift of Prophecy, according to the Apostle Paul, "is to speak to men to edification, and exhortation, and comfort."—(1 Cor. xiv. 3.) That the Apostle Peter expressly recognizes the pouring out of this gift upon daughters and upon handmaidens, as one of the characteristics of the Gospel dispensation, according to the prophecy of Joel. That the Apostle Paul distinctly notices the exercise of this gift by females, as in practice, in the Corinthian church, and that the sort of speaking in the church which he elsewhere forbids, was not, nor could it be, consistently with his own directions, the exercise of the Gift of Prophecy. That there are decisive evidences that women did exercise this gift in the Christian church, in the first and second, and, according to Eusebius, down to the third century. That the undeniable evidence that the Gifts of the Spirit, for the ministry of the Gospel, have been and are down to the present day, bestowed upon daughters and handmaidens; as well as upon sons, and that their labours have, been owned by the Great Head of the church, and made efficacious in turning men from darkness unto light, and from the power of Satan unto God. From all these considerations, it is manifest, that any attempt to restrain these gracious operations of the Holy Spirit for the edification of the congregations, is opposing the kingdom of Christ, and His government in the church, which he purchased with his own blood.

May every sincere follower of our Lord and Saviour Jesus Christ cherish a desire to lay aside all prejudice, and whatever may tend to obstruct the spreading of His truth, not daring to limit Him in the means by which he may be graciously pleased to establish it in the hearts of men, but humbly committing to Him *His own work*, fervently unite in the prayer, "Thy kingdom come, thy will be done on earth as it is done in Heaven."*

* Tract No. 24 is on Worship, Ministry, and Prayer.



MEMOIR OF WILLIAM TYLER BARLING,
Of Witham, Essex, England. Died 24th of Tenth Month,
1839 ; aged ten years and eleven months.

THIS dear child was naturally of an affectionate and tractable disposition ; and though before his illness not remarkably serious, he showed at times much tenderness of conscience. When between five and six years of age, on returning one evening from a visit, his mother observed him appear dejected, and asked him if he had been good. He said, "No ; please take me to ——, (naming a friend.) I am so unhappy, I met with an accident, and did not tell her ; I cannot go to bed." His mother went with him, and he directly told the friend what he had done, and asked her to excuse him. When he returned home and was put to bed, he told his mother he was very sorry, and hoped he should not make her unhappy any more. May those little children who read this account, be induced to follow his example.

A short time before he was confined to his couch, he lost a little friend to whom he had been much attached ; and whose illness and death made a deep and lasting impression upon his mind. At about seven years of age, he was visited by severe illness ; it was succeeded by a spine complaint, which, with little exception, confined him for nearly four years to his bed or couch. During this period his sufferings were at times very great ; but it pleased his Heavenly Father to render this affliction the means of his becoming a remarkable instance of early piety. He was made willing to bear his privations with cheerful patience ; and many who visited him can bear testimony to the sweetness of his spirit, and to the sufficiency of that grace which could enable him, while yet a little child, to love his Saviour ; and by his meek and quiet submission to pain and suffering, to be a striking example to those around him. He passed the greater part of his long confinement in pursuing different branches of study, and he was particularly interested

with books of geography, or of voyages and travels. Those of a trifling and unedifying nature he invariably declined, having no relish for such. But his favourite occupation was reading the Holy Scriptures, which was his constant daily practice as long as he had strength to do so. He would have his Bible by his bedside, and read a portion to himself, the first thing after he awoke in the morning, unless he was interrupted by others being in the room; in which case he would wait until he was left alone. It was with difficulty he could manage to write, yet he occasionally penned memorandums, a few of which are here inserted.

“Eighth month, 1836.—I have now begun to read the Scriptures regularly. I trust Providence will enable me to understand what I read.”

“Eleventh month 26th.—I am eight years old to-day. O God! I should very much like to be a better boy, and more patient and good than I now am: be pleased to help me, O Heavenly Father!”

“Third month, 1837.—I was born in Kensington, in the year 1828, on the 26th of the Eleventh month. I lost my father when I was about two years old. Some months after he died we went to Witham, and from thence to Colchester, where we now reside. I have one brother; and my dear mother keeps a school. I have been more than a year in bed; I am very happy.”

“Eighth month 1st.—What is life? 't is but a vapour, soon it vanishes away.”

“Eleventh month 26th.—I am nine years old to-day; I feel stronger than I did last year, for which I hope I am thankful. I trust it will please Providence to make me a good boy; and willing patiently to bear and suffer what he thinks right.”

“Second month, 1838.—Rejoice evermore; pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you.”

“Eleventh month 25th.—First-day; to-morrow will be my birth-day. Providence has been pleased to add many favours and mercies during the past year, for which I hope to be thankful; and I hope my Heavenly Father will enable me to resist the temptations of the evil one, and also to spend this year better than the one which is past; and may myself, and my dear mother, and brother, and every body, increase in all good things spoken of in the Bible. And may it please thee, O Heavenly Father! to protect and direct me, in the way thou wouldst wish me to go, now and ever.”

“Twenty-seventh.—Our Saviour Jesus Christ said, ‘Suffer

little children to come unto me ;' I hope I am one of those that come to him."

For some weeks prior to this, he had spent most of his time upon a prone couch, instead of lying on his back ; owing to this change his health had derived decided benefit, and he was able to read and write with greater ease. It was about this time that, one morning, this beloved child requested his mother and the servant to lead him to the side of the bed, and leave him a short time, which they did. On going again into the room, his mother found him on his knees in tears. He directly said, " Dear mother, I am sorry to make a display of what I have been doing, but I am too weak to rise from my knees without assistance ; and I felt so overcome with the goodness of the Almighty in restoring me thus far, that I dared not go down stairs until I had thanked him on my knees for all his blessings." His health now so much improved, that his mother ventured to indulge the hope of seeing him restored to his natural strength, but Divine Providence had ordered otherwise ; and having made him meet for a better world, was pleased to call him early to enjoy his everlasting inheritance. Many expressions of his own showed that the dear child himself anticipated that his time in this world would be short. It was whilst staying by the sea-side at Walton, that his brother and himself were seized with scarlet fever. At the commencement of his illness, he expressed his belief, that he should not recover. For the first six days he was almost constantly delirious ; but even then the innocency and sweetness of his mind were apparent from his remarks. After this time he was generally sensible ; and though at times suffering most severe pain from the violence of the complaint, as well as from the means used to subdue it, he evinced an exemplary patience and submission.

About a week before his decease, on his mother asking him if he thought he should recover, he said, " No, dear mother ! I believe I am going to heaven." On again being asked if he wished to live, he said, " He had hoped to be a support to his mother, and to do good, but for nothing else." Soon after, he told his mother to whom to give all his books ; and then said, " To thee, dear mother, I give my Bible ; I love that, and I love thee more than I can tell thee." Many times, when sensible, he tried to read his Bible, but could not ; and when thus unable, from weakness, would request his mother to read to him. Although the complaint rendered him very drowsy, those about him frequently heard him praying for patience ; and he several times said, " Don't grieve, dear mother, there are many more ill than me." When suffering such extreme

pain that he could hardly keep a limb still, if his mother sat down and read a chapter from the Bible to him, he was enabled to be calm and quiet; so strikingly did Divine grace, in this interesting child, triumph over his bodily sufferings. On First-day night, the 20th instant, on being asked if he felt comfortable, he said, "O yes! I have nothing to do; I have long thought my time in this world would be short; don't, oh please don't grieve. God will comfort thee; he makes me feel so happy." On Second-day, he said sweetly, "No more tears, no more sorrow, no more crying,—all bliss." Soon after, on being turned round, he looked at his mother with an imploring expression, and said, "Dear mother, let me go where angels go; oh let me go where angels go," three times. In the night he repeated the hymn, "Go when the morning shineth," &c. During Third-day he was drowsy; at night he asked his mother to sit on the bed, and read to him, which she did. Between one and two o'clock, he became worse, and requested his brother to be brought in, of whom he took a most affectionate leave, as he did of his mother and an attendant.

On Fourth-day afternoon, the 23d, the pain was as violent as nature seemed able to bear: yet through all he continued patient, and requested those about him to be still. When the pain was a little subsided, he called out: "Oh, mother, mother!" On her going to him, he said very faintly, "better now;" and soon after added, "I am ready; oh, let me go where angels are. Oh, please, Heavenly Father, take me now!" In a little while, with his eyes turned upwards, he said with much earnestness, "Oh, yes, dear Joseph, I am coming; it will soon, soon be over." About seven o'clock, on being told the servant was come to take leave of him, he put out his hand, and said, "Farewell, Mary, I am going; be a good girl; think of me: read the Bible: and oh! *really* pray."

The difficulty of breathing now increased; he scarcely spoke till about twelve, when he exclaimed, "Farewell all; I am going to glory, glory, glory; please, Heavenly Father, take me now!" For some time, those about him could only tell what he said, by watching the movement of his lips. At last he exclaimed, "It is all over—victory! victory! victory! Oh, holy!" Then his happy spirit departed from all pain and sorrow, to be for ever with his Lord and Saviour, who had so remarkably, in the case of this beloved child, exemplified the blessed effects resulting from obedience to his gracious invitation, "Suffer little children to come unto me, and forbid them not." His remains were interred at Colchester, on the 27th, in the same grave that contained his former little friend, Joseph John Cross.



SOME ACCOUNT OF
P. W. HALL,

*A Pupil of Brookfield School, near Wigton, Cumberland,
England, who died the 5th of Third Month,
1841, aged nearly fifteen years.*

FROM the following narrative we may learn that now, as formerly, the Lord condescends out of the mouth of babes and sucklings to perfect praise.

P. W. HALL, even from early childhood, displayed considerable originality of thought, and great proneness for minute investigation. As he advanced in years, his desire for information increased. He possessed strong reasoning powers, which not unfrequently occasioned his father considerable uneasiness, lest the cultivation of this faculty should lead him from the simplicity of the Truth, to seek that "knowledge which puffeth up," to the neglect of that which alone can edify. Indeed the seeds of vanity *were* sown in his heart; for he acknowledged, when brought to see the emptiness of such things, that previous to his present attack of illness, he had thought there was no object in science beyond his reach, and that he had fondly hoped he should one day distinguish himself in the world, and, to accomplish this end, he was ready to devote his days and nights to study. But the Shepherd of Israel, who never slumbereth, and whose eyes are over all his works, suffered him not to become entangled in the delusive vanities of life. The rod of affliction, in the Master's hand, humbled his spirit, and stained the glory of this world in his view.

Whilst at school, he evinced a strong bias for the medical profession, which probably induced closer application to study than was consistent with prudence. A troublesome cough, languor, and a gradual prostration of strength, were the first indications of latent disease.

During the progress of the complaint, although for some time he was backward in speaking of his feelings, yet the gentleness and meekness of the true disciple, and the increasing tenderness of spirit inseparable from a change of heart, gave silent but sweet evidence to his nearest connections, that he was under the preparing hand of his Heavenly Father. As his illness assumed more alarming symptoms, much anxiety was felt by his parents to learn from himself, whether he was fully-aware that they had but little hopes of his restoration. Allusion being made to the uncertainty of his recovery, he said, "I feel resigned, however it may be."

Not long afterwards, being informed that the physicians considered his case beyond their skill, he with great calmness inquired their opinion of the precise nature of the complaint, and how long they expected he would continue in this state of being. He was informed, they thought he might go almost any moment, but that probably twelve hours might be the extent of his continuance. To this he meekly replied, "I am resigned, I have nothing to do but to die." After this, he spoke largely on the great love and mercy of God in Christ Jesus, and declared where his hopes were fixed. "I have nothing of my own to depend upon; my trust is in that dear Saviour, who said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.'"

After this period, (First mo., 1841,) contrary to the expectation of his friends and the medical attendants, his life was prolonged several weeks. During this time the wonders of redemption, which human wisdom can never comprehend, were sweetly and largely unfolded to the comfort of his own mind, and to the edification of others, who were favoured to be with him. His little sister coming into the room, he addressed her very sweetly on the uncertainty of life, and the consequent need of a continued preparation for death. He urged her to diligence in reading the Scriptures and meditating thereon. In her intercourse with others, he enjoined her to practise the Saviour's precept, "All things, whatsoever ye would that men should do unto you, do ye even so to them." Although the

medical men thought him expiring, the dear boy was borne up above the fear of death. He was strengthened to speak with clearness, for nearly an hour and a half, on some gospel truths very precious to him—the sufferings of a dying Saviour—the efficacy of His offering upon Calvary, and the gift of the Holy Spirit.

A few hours after, he expressed an earnest desire that some of the boys of the school might be brought to feel the exceeding sinfulness of sin, and how dreadful it was to be living as without God in the world. After expressing his thankfulness for the merciful dealing of his Heavenly Father, particularly for his having been for the last few months under immediate parental care, and for the advantage he found in having a chamber to himself, where he could wait upon the Lord in inward retirement,—he added, “Oh! father, how refreshing these opportunities have been, they were precious.” To a young female, who had been watching very tenderly over him, he spoke thus:—“Oh! J——, this is the time for thee, the time of health, to prepare for death; it will not do to trust for a sick-bed repentance; prepare *now* to meet thy God, then I hope thy death-bed will be as comfortable as mine. Do care tenderly for thy brother. You girls who have brothers, watch over them, they need it.” Having expressed a desire to see some of the boys, they were called singly to the bedside; to the first he said, “The doctor has told me, that probably I have not more than twelve hours to live. In that short period, how could I prepare for death, if my peace had not been made? I wish to recommend thee to read thy Bible very attentively. Attend diligently to the opportunities for reading and waiting upon God; and be not afraid to avow thyself one of His followers. Remember what the Saviour himself said; ‘Whosoever shall be ashamed of me, and of my words, of him will the Son of Man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels; but, whoever shall confess me,’ that is, he who acknowledgeth me before men, and who is not afraid of manifesting himself to be a true believer and follower of Christ, ‘him shall the Son of Man also confess before the angels of God.’ Life is very short; many are cut off as in a moment; the longest is but one hundred years, and what is that compared with eternity? When this life closes, it is but the beginning of that which will last for ever. If there were no other consideration than

this, how foolish it would be to attend only to the things which belong to this brief portion of time, and neglect those of eternal moment. Live then each day as if it were thy last." Another he exhorted with fond affection and with great earnestness of spirit, to be continually in a state of preparation. "Seek earnestly for repentance for every sin of omission and commission; and when favoured to do what is right, Oh! do not trust to *that*; nothing but the mercy of God in Christ Jesus can save us, blotting out our sins. Pray for continual preservation, for the enemy is ever busy with his temptations to mislead. Resist him, and he will flee from thee." His mind now appeared relieved, and he broke forth in sweet ejaculations, commemorating the Lord's goodness in having dealt so graciously with him, and given him the assurance that all his sins were freely forgiven for Christ's sake; adding, it is this which makes my death-bed so easy and comfortable. "How wonderful is the Lord's goodness! Oh, my Saviour! What transcendent love! What mercy, to be called in my youth by the most gentle, yet the most effectual means; and all my sins—they were so many, nothing but Thy blood could wash them out—now seem entirely taken away. Mercy! mercy! adorable mercy! I have done nothing to promote the Lord's glory: that is humiliating; yet we find those who wrought but one hour in the vineyard, received their reward. But, indeed, our own works never can save us. All the righteousness of man is as filthy rags. We can do nothing but by the ability which is given by the good Spirit of God,"—a sentiment which he often and feelingly expressed. Towards evening he received a message of love from the girls in the school; and although so much exhausted that it appeared impossible for him to endure more fatigue, he expressed a wish to see them all at intervals, and to begin with the first class. Believing that the dear boy really felt the love of Christ constraining him to this service, four of them were introduced, whom he preferred addressing singly. The substance of his communication was pretty much the same as that delivered to the boys. He spoke with remarkable fervency of spirit, and it did indeed appear to be a message of love to their souls. He saw in all eight girls that evening. It was a heart-tendering season, every eye glistened with feeling, every cheek was bathed in tears, except that of the dying child—he had none to shed. He was fast approaching that city where "God shall wipe

away all tears from the eyes," and already appeared to be a partaker of its bliss. The opportunity was a great relief to himself; and after the children had retired, he said, "Oh, father, how thankful I am for this opportunity, how happy do I feel! Oh, Heavenly Father, how merciful art Thou!"

The night was spent nearly, if not entirely, without sleep, but in the sweet enjoyment of that peace which is the precious boon of the Prince of Peace, graciously given to those who humbly endeavour to do his will. "Oh, how happy do I feel!" he again repeated, "I do not wish to sleep." Nature was too far exhausted to admit of seeing any more of the girls at that time; but he desired his kind love to be given to each, with the assurance that he felt an equal degree of love for all.

After being reduced apparently to the verge of the grave, a very decided improvement took place without any perceptible cause; his breathing, which had been very laborious, became much easier; he slept on either side, and frequently asked for food, which he quite enjoyed. Even the medical men began to entertain a hope of his restoration. This change, so agreeable to those around him, occasioned the dear boy a very close trial. He thought he had nearly done with time, and now the prospect of recovery, or of lingering longer upon this earth, brought him very low. "Oh, father," he said, "the doctors have made me very low-spirited, I thought I was near my close, now that does not appear to be the case, more means are to be used for my recovery; Oh, how much rather would I die!"

A moment's reflection, however, convinced him that it was quite as necessary to be resigned to live as to die, if it was the Lord's will; and he quickly regained his wonted serenity of mind, often meekly uttering the ejaculation, "Not my will, but thine, be done, O Lord! Grant me patience, I pray thee, thy time is the best time."

On the 2d of Second month he supplicated thus: Oh, righteous Father! thou hast dealt mercifully with me in all things. If it be thy will to make use of me as an instrument in the church, thou canst raise me up again, for all power is thine. If not, I crave of thee to take me to thyself. Oh, thy unutterable kindness! Thou hast not brought me to death by a very painful disease. Thou hast freely forgiven all my sins, through the mediation of the dear Saviour, the only mediator between

thee and sinful man. Oh, be with me to the end ! Grant me more patience and humility, even for thy name's sake. Amen."

On the same day he had a season of deep trial, from a bleeding at the nose, and much coughing and expectoration, under which nature seemed ready to sink ; but in the afternoon having revived, prayer and praise seemed to be the covering of his spirit. A return of the bleeding at the nose made it necessary to raise him in bed ; violent coughing and expectoration ensued, so as to threaten immediate dissolution ; when relieved, he was distinctly heard very gently breathing this petition, " Oh, gracious Father, enable me, through Jesus Christ, to bear patiently every trial which thou yet seest meet to give."

Often did this dear child express his astonishment, that any should think religion a gloomy thing. " None," said he, " can be so happy as the good, none can have such cause for cheerfulness." In the near approach of death the serenity of his mind was truly comforting, and the liveliness of his spirit very instructive. His memory was very retentive, and his mind stored with observations and anecdotes of great variety, with which he innocently entertained and instructed his friends who were with him, on his bed of sickness. The young friends in the family thought it a privilege to be with him, to minister to his comforts, to listen to his conversation and his grateful commemoration of the Lord's goodness and the Saviour's marvellous love. By the frequent application of irritating remedies his chest became highly inflamed ; but he himself seldom spoke of it. A near relative, dressing it, observed to her companion, " We need never complain of our little sores when this poor child has *such* a chest." He sweetly replied, " Neither must I complain of *this*, when the dear Saviour, the Son of God, suffered incomparably more for me." He had a continual thirst, which could only be allayed momentarily, and the various expedients resorted to for a little relief, excited very grateful feelings. He seemed to have arrived at that state recommended by the apostle, " Pray without ceasing, in every thing give thanks." When nature was gradually sinking under the oppression of the disease, and no comfortable position could be found to rest his emaciated aching frame, he found in God a never-failing refuge. Once, when much exhausted, he said to his mother, " Oh, dear mother, I think I cannot survive much longer, my bodily strength seems well nigh gone ; but if I live, I know I shall be provided for night

and day, but my Saviour had on this earth no where to lay his head." Awakening out of a slumber, he said, "Oh, dear mother, when I was asleep, I thought I saw all my sins arrayed against me, like a mountain, ready to overwhelm me, but on looking up, I saw a ladder firmly fixed, the top of which reached to heaven, this I grasped and began to ascend, as my only means of escape. That ladder, I think, was Christ, He is my only hope of salvation."

Sixth day evening, fifth of Second month, to a young friend watching by him, he said, "'Remember *now* thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou wilt say, I have no pleasure in them.' I remembered my Creator, and now He hath not forsaken me. Oh, how glorious to think I shall soon be an inhabitant of the Celestial City, I shall not be here long; no, 'tis but the twinkling of an eye, and all will be over."

Eighth of Second month, he had a better night than usual, yet it was evident that the complaint was making stealthy but sure progress. His medical attendants met in the forenoon; and after they were gone, he appeared wishful to know what they then thought of his case. On being informed that their hope was now only to alleviate, not to arrest the disease, with a sweet and most expressive smile, he gently uplifted his eyes, and said, "Blessed be the name of the Lord! Oh, happy, happy," his grateful placid look spoke the rest. Several days passed over without any decided change, but the little remaining strength was gradually wasting away. As the medical men had strongly enjoined him to converse as little as possible, much expression was not heard; yet day after day he was engaged, in scarcely audible whispers, breathing out his supplications to God, and the solemn accents of thanksgiving often broke from his lips in a tone too low to be correctly repeated. Great was his love to those about him, and a desire to be found faithful in imparting what he felt for the well-being of one of his school-fellows, for whom he had previously evinced a deep religious concern, induced him, after having obtained his father's permission, to break through the doctor's injunction. The opportunity, at his own request, was a private one; an air of cheerfulness and heartfelt satisfaction was spread over the dear child's countenance, on his father's return into his chamber, affording a silent evidence of solid peace of mind. After this, from time to time, others of the children

whom he had not previously addressed, were introduced into his chamber, to whom he spoke in accordance with his feelings, with a tendering effect.

Tenth of Second month, as his mother entered his chamber this morning, he replied to her kind inquiries, "Oh, dear mother, every succeeding day brings me nearer my peaceful home." About this time he disposed of his books, and other little things, as presents to those about him, and whilst supported in bed, with great calmness, but with a tremulous hand, he inscribed these last mementos of his love.

The completion of these little offerings of parting affection, seemed a relief to his mind. He continued a sojourner on this earth, longer than he had anticipated, with "his loins girt about, and his light burning," patiently awaiting the coming of his Lord; his work appearing accomplished, and his warfare ended. It may be truly said of him, that the "God of hope filled him with all joy and peace in believing," and that he abounded "in hope, through the power of the Holy Ghost."

His faculties remained clear to the last. The sweetness and innocency of his conversation, the cheerfulness and serenity of his mind, the liveliness of his faith, his gentleness and love, his lamb-like patience, and the meekness of his spirit, afforded a beautiful evidence "that the work of righteousness" is "peace, and the effect of righteousness, quietness and assurance for ever." After a day of considerable enjoyment and freedom from pain, he was mercifully granted an easy passage, we humbly hope, into the regions of bliss, to join in the holy song of ceaseless praise to the Lord God and the Lamb.

THE END.

SOME ACCOUNT

OF

THE LIFE AND CONVINCEMENT

OF

THOMAS STORY.



PHILADELPHIA :

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THOMAS STORY.

I HAD an early inclination to solitude, where I sometimes had religious thoughts, and frequently read in the Holy Scriptures ; which I ever loved, and still do, above all books.

My father, intending me for the study of the law, sent me to the fencing-school, as a fashionable and manly accomplishment ; by which my mind was too much alienated from those beginnings of solidity which I had once known : And, having acquired some skill also in music, the exercise of that occasioned an acquaintance and society not profitable to religion.

After this I was put to the study of the law, under a counsellor in the country. The family being sober and religious in their way, of the most moderate sort of the Presbyterians, I had the advantage of solitude and little company, and that innocent ; so that my mind returned to its former state, and further search after the Truth. And though I had, at times, some youthful airs ; yet, through secret grace, I was preserved from gross evils.

During my abode with this counsellor, I was several times with him at London ; where, by the fear of God, I was preserved from vice and evil company, though not without temptations. Though I was educated in the way of the national church of England, yet I had no aversion to any class professing the Christian name ; but, occasionally, heard several sorts ; and yet did not fully approve any sect in all things.

In the year 1687, we came out of the country, and had chambers in the city of Carlisle. About this time I went diligently to the public worship, especially to the Cathedral ; where, in time of public prayer, we used all (male and female), as soon as that creed, called the Apostles' Creed, began to be said, to turn our faces towards the east ; and, when the word Jesus was mentioned, we all, as one, bowed and kneeled towards the altar-table, as they call it ; where stood a couple of Common Prayer Books, in folio, one at each side of the table, and over them, painted upon the wall, I. H. S., signifying Jesus, *Hominum Salvator* ; Jesus, the Saviour of mankind. And as I was frequently concerned to in-

quire more and more after the truth of religion, the manner of our worship in the Cathedral often put me in mind of the popish religion and ceremonies, and made me conclude, that the way we were in retained abundance of the old relics; our prayers, postures, songs, organs, cringings, and shows, appearing to be little else than an abridgment of the popish mass, and the pomp and show attending it. I began to be very uneasy with it; and though I went there a little longer, yet I could not comply with several of the ceremonies.

After this I happened to be at a christening (as we called it) of a relation's child; on which occasion I found my mind agitated in an unusual manner, and a secret aversion to that ceremony; which I perceived was not according to the Holy Scripture, for we have neither precept nor example there for that practice. And when the priest came to say the prayer, which is a part of the service on that occasion, a great fear and surprise came over my mind; (as I gave a more close attention than usual) so that I could not pay that regard to it as formerly: For, by way of introduction and foundation to the work, the priest reads part of the tenth chapter of Mark's History of the Gospel, where it is related:

"And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*."

"But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

"And he took them up in his arms, put *his* hands upon them, and blessed them."

After this they prayed, that God would give his Holy Spirit to that infant; that she, being born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, might continue the servant of God, and attain his promise, &c. And, after some more ceremony, the priest said, We receive this child into the congregation of Christ's flock, and do sign her with the sign of the Cross, &c. Then the priest, pretending to the company, that the infant is, by that ceremony, regenerated and grafted into the body of Christ's Church, exhorts them to prayer: the substance whereof was this: They thanked God that it had pleased him to regenerate that infant with his Holy Spirit, to receive her for his own child by adoption, and to incorporate her into his Holy Church, &c. Upon this I note, That the Scripture there hath no relation at all to baptism; much less to sprinkling, which is no baptism. After this ceremony was over, I privately asked the priest, whether he did believe that that ceremony, for which there is not any foundation in Scripture, either for making little children

the subjects of baptism, signing them with the sign of the Cross, promising and vowing in their names, believing and confessing in their stead, sprinkling them with water, &c., did really then, or at any time to come, regenerate those children? At which he only smiled, and said, No; but it being an established order in the church, the practice could not be omitted. Why then, said I, you do but mock God, in giving him thanks for that which you do not seriously believe he hath effected. And the sequel of things proves there is no such thing done by those means: For true baptism is effected by the Holy Spirit of Christ in the mind; and not by the application of any outward element, or external performance of any person whatsoever. Nevertheless I continued in the national way of worship, though by Divine grace, my understanding was still more and more cleared.

I think proper in this place, to recount some of the gracious dealings of the Lord with me from my early days. I was not naturally addicted to much vice or evil; and yet, through the conversation of rude boys at school, I had acquired some things by imitation, tending that way; but as I came to put them in practice, by word or action, I found something in myself, at such times, suddenly surprising me with a sense of the evil, and making me ashamed when alone; though what I had said or done was not evil in the common account of such as I conversed with, or among men. And though I did not know, or consider what this Reprover was, yet it had so much influence with me, that I was much reformed thereby from those habits, which, in time, might have been foundations for greater evils.

Nevertheless, as I grew up to maturity, I had many flowings and ebbings in my mind; the common temptations among youth being often and strongly presented: And though I was preserved from guilt, as in the sight of men, yet not so before the Lord, who seeth in secret; and, at all times, beholdeth the thoughts, desires, words, and actions of the children of men. The lust of the flesh and of the eye, and the pride of life, had their objects and subjects presented. The glory, advancements, and preferments of the world were spread as nets in my view, and the friendship thereof began to address me with flattering courtship. But, in process of time, as these motions of sin became stronger in me, so the Lord, in great goodness and mercy, made manifest to my understanding the nature and end of them; and, having a view of them in the True Light, and the danger attending them, they became exceeding heavy and oppressing to my mind: And then the necessity of that great work of Regeneration was deeply impressed upon me; but I had no experience or evidence of it wrought in me hitherto. This apprehension greatly surprised me with fear, considering the uncertainty of life; and it began to put

a secret stain upon the world, and all its glory, and all that I had to glory in; though I kept these thoughts within my own breast, not knowing of any soul to whom I could safely divulge them.

By an accident that befell me, I was further alarmed to consider my ways, the uncertainty of life, my present state, and latter end. Intending to go to a country "church" with an acquaintance, as we were riding gently along, my horse stumbling, fell, and broke his neck, and lay so heavily upon my leg, that I could scarce draw it from under him; yet I received no hurt. But as we stood by him a little, I had this consideration, that my own life might have been ended by that occasion, and I did not find myself in a condition fit for heaven, having yet no evidence of that necessary qualification of Regeneration; which brought great heaviness over my mind; which did not totally depart, till, through the infinite mercy of God, I was favoured with further knowledge, and a better state.

Hitherto I had known the grace of God in me only as a Manifester of sin, a Word of reproof, and a Law condemning and judging those thoughts, desires, words, passions, affections, acts and omissions, which are seated in the first nature, and rooted in the carnal mind; in which the suggestions and temptations of the evil one work and prevail. By which Divine Grace I was, in some good degree, enlightened, reformed, and enabled thereby to shun all words and acts thus known to be evil. I became then weaned and alienated from all my former acquaintance and company; their manners and conversation, though not vicious, (for such I never liked), became burdensome; for they had not the knowledge of God, nor such a conversation as I wanted. The Lord, in his matchless mercy, followed me still by his holy admonitions, and more and more inclined my mind in an earnest inquiry after himself. I did not know that the Lord had any people then in the world, owned, by his presence with them, as his flock and family.

My mind being truly earnest with God, thirsting for the knowledge of the way of life, he was pleased to hear the voice of my necessity. On the first day of the second month, in the evening, in the year 1689, being alone in my chamber, the Lord brake in upon me unexpectedly, and as a righteous, all-powerful, all-knowing, and sin-condemning Judge; before whom my soul, as in the deepest agony, trembled and was amazed, and filled with such awful dread as no words can declare. But, in the midst of this, a voice was uttered in me, "Thy will, O God, be done; if this be thy act alone, and not my own, I yield my soul to thee."

In the conceiving of these words, from the Word of Life, I quickly found relief; and the effect was so swift and powerful, that all my fears vanished, and my mind became calm and still,

and simple as a little child; the day of the Lord dawned, and the Sun of Righteousness arose in me, with Divine healing, and restoring virtue in his countenance; and he became the centre of my mind.

I now saw the whole body of sin condemned in my own flesh; not by particular acts, as whilst travelling in the way to a perfect moral state only, but the whole carnal mind, with all that dwelt therein, was wounded, and death begun; as self-love, pride, evil thoughts, and every evil desire, with the whole corruption of the first state.

Here I had a taste and view of the agony of the Son of God, and of his death and state upon the Cross, when the weight of the sins of all human kind were upon him, and when "he trode the wine-press alone." Now all my past sins were pardoned and done away; my own willings, runnings, searchings, and strivings, were at an end; and all my carnal reasonings and conceivings about the knowledge of God, and the mysteries of religion, were over; and this true fear being, to me, the initiation into wisdom, I now found the true Sabbath, a holy, heavenly, divine, and free rest, and most sweet repose.

The Divine essential Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all that was superseded by that Divine and truly wonderful evidence and light, which proceeded from himself alone, leaving no place for doubt, or any question at all. For as the sun, in the open firmament of heaven, is not discovered or seen, but by his own light, so, by the overshadowing influence and Divine virtue of the Highest, was my soul assured, that it was the Lord.

I saw him by that blessed and holy medium, which of old he promised to make known to all nations; by that eye which He himself had opened and enlightened.

Thus I was filled with perfect consolation, which none but the Word of Life can declare or give. It was then, and not till then, I knew that God is love, and that perfect love which casteth out all fear. It was then I knew that God is Light, and that in him is no darkness at all.

From henceforth I desired to know nothing but the Lord, and to feed on that bread of life which He alone can give, and did not fail to minister daily, and oftener than the morning: And yet, of his own free-will and goodness, He was pleased to open my understanding by degrees, into all the needful mysteries of his kingdom, and the truths of his Gospel.

But these secret operations were confined to my own breast, so that no one knew any thing of them; only an alteration was observed in me, but the cause of it was not seen. I put off my usual airs, my jovial actions and address, and laid aside my

sword. I burnt also my instruments of music, and divested myself of the superfluous parts of my apparel, retaining only that which was necessary, or deemed decent. I declined the public worship, not with a design to join myself to any other sect; for I was rather apt to conclude, from what I had then observed, that these manifestations were peculiar to me, and that there was not any people I might properly associate with; and also, at that time, I was induced to believe, that one day I should be obliged to oppose the world in matters of religion, but when or how that should be brought to pass, I did not foresee.

Remaining in a still and retired state, the Scriptures of Truth, written by Moses and the prophets, the evangelists and apostles of Christ, were brought to my remembrance daily, when I did not read them; and made clear and plain to my understanding and experience, so far as they related unto my own state, and also in a general way; though I lusted not to know any mystery or thing contained therein, other than the Lord, in his own free-will and wisdom, thought fit to manifest.

From a Song of Praise, written by T. Story.

"I was silent before the Lord, as a child not yet weaned; He put words into my mouth, and I sang forth his praise with an audible voice.

I called unto my God out of the great deep; He put on bowels of mercy, and had compassion on me, because his love was infinite, and his power without measure.

He called for my life, and I offered it at his footstool; but He gave it me as a prey, with unspeakable addition.

He called for my will, and I resigned it at his call; but He returned me his own in token of his love.

He called for the world, and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand.

But mark the benefit of exchange! For He gave me, instead of earth, a kingdom of eternal peace; and, in lieu of the crowns of vanity, a crown of glory."

Though I declined all outward worship, or that which was called so, determining to follow the Lord wheresoever it might please him to lead me; yet I found an universal love, good-will, and compassion in my mind, to all sorts of people. But I observed their several religions, or what they accounted so, to be mostly the effect of education or tradition. Therefore, I stood still, and waited for the further leadings of the Lord, and the evidence of his presence, what to do, or where to abide; though the Protestants, in general, especially the National Church, were still nearer to me than any other sect.

I did not then see that the Lord God had any collective body of people at that day, who, as such, truly worshipped him; though I found, in due time, I had been in this point mistaken, as the Prophet of old, who thought he had been alone, and all Israel departed from the Lord.

As the life of the Son of God prevailed in me, I became more and more innocent, humble, loving, and charitable to the poor; to whom I gave money according to my ability, and without ostentation, or expectation of reward.

In writing the last paragraph of a piece, which I inscribed "To the Saints in Zion," &c., the people called Quakers were suddenly, and with some surprise, brought to my mind, and so strongly impressed on my remembrance, that thenceforward I had a secret inclination to inquire further concerning them, their way and principles.

In the year 1691, an opportunity was presented: Lodging at an inn kept by one of that profession, on a seventh day night, and inquiring of him concerning some points of their religion, I perceived no material difference between his sentiments and mine; and he also perceived I was nearer them than he had thought (for I had formerly opposed the same man), which gave him occasion to inform me of their meeting, to be held the next day, at a country village called Broughton. The Friend and I set forward toward it. And he, being zealous to have me further informed, and convinced of the Truth, spoke of many things as we rode along: But my mind being composed, and its attention directed towards God, who knew I wanted only to see the Truth, and not be deceived, I could not take any distinct notice of what the Friend said; which he perceiving, after some time, desisted. And then we rode some miles together in profound silence; in which my mind enjoyed a gentle rest and consolation, from the Divine and Holy presence.

And, when we came to the meeting, being a little late, it was full gathered; and I went among the throng of the people, and sat still among them in that inward condition and mental retirement. And though one of their ministers, a stranger, began to speak, yet my concern was to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings: And the Lord answered my desire according to the integrity of my heart.

For, not long after I had sat down among them, that heavenly cloud overshadowing my mind, broke into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the same Divine and holy presence and influence of the true, holy, and heavenly Lord; which was divers times repeated before the meeting ended. And

in the same way, by the same Divine power, I had been often favoured with before, when alone ; and when no eye, but that of heaven, beheld, or any knew, but the Lord himself ; who, in infinite mercy, had been pleased to bestow so great a favour.

Our joy was mutual and full, though in many tears, as the deepest and most unfeigned love ; for the Friends there, being generally sensible I was tendered with them, by the influence of Divine Truth, did conclude, I had been at that time, and not before convinced ; and their joy was as of heaven, at the return of a penitent ; and mine as the joy of salvation from God.

The meeting being ended, the peace of God, which passeth all the understanding of natural men, remained as a holy canopy, over my mind, in a silence out of the reach of all words. Being invited, with the ministering Friend, to the house of the ancient Widow Hall, I went willingly with them : But the sweet silence commanded in me still remaining, I had nothing to say to any of them, till He was pleased to draw the curtain, and veil his presence ; and then I found my mind pure, and in a well bounded liberty of innocent conversation with them.

At the time of the assizes at Carlisle, being at my father's house, very solitary, silent, and inward, there came in one Thomas Tod, an acquaintance, who desired to speak with me apart ; and then told me, that he had a trial to come on next day, concerning certain houses of his in the town of Penrith, being the greatest part of all he had in the world ; that one of his witnesses to his deeds of conveyance was dead ; another of them gone into Ireland, and could not be had ; but I, being the third, and having made the writings, he hoped, through my evidence and credit, to gain his just cause against his unfair adversary : and desired me to be in readiness in the morning ; for the trial was like to come on very early.

As soon as he began this relation, the Word of Life began likewise to work in me, in a very powerful manner ; and, as my acquaintance was speaking, by the time he had fully done, I was furnished with a full resolution to give him a plain and direct answer ; which was on this manner : " I am concerned it should fall out so (for I had a real respect for him, and saw his case to be very hard) ; I will appear, if it please God, and testify what I know in the matter, and do what I can for you that way ; but I cannot swear."

This was so great a surprise to him, that he broke into a passion, and, with an oath, or curse, said, " What, you are not a Quaker sure !" Upon this, I was again silent, till clear in my understanding what to answer in sincerity and truth : For as nobody, before that time, had called me a Quaker, so I had not assumed the appellation ; nor did I then see whether I had so

much unity with all their tenets, as might justify me in owning the name. But the power of that life in Him, who forbiddeth all oaths and swearing, arising yet clearer and fuller in me, opened my understanding, cleared my way, and enabled me thereto; and then I said, "I must confess the truth, I am a Quaker."

But, as this confession brought me still nearer to the Son of God, his love increasing yet more sensibly in me, so likewise it heightened the perplexity and disturbance of my friend; whose case thereby became more desperate, in his own opinion: Upon which, in an increase of heat from disappointment, he threatened to have me fined by the court, and proceeded against with the utmost rigour of the law; "What!" said he, "must I lose my estate by your groundless notions and whims?"

Upon which I replied, in that calm of mind that the Son of God enables to, and teacheth, "You may do what you think proper that way; but I cannot comply with your request in this matter, whatever be the issue of it." And then he departed under great dissatisfaction, with threats and reproaches.

Immediately I retired into my chamber; for, perceiving my grand enemy to be at work, to introduce a slavish fear, and, by that means, bring me again into captivity, I was willing to be alone, and free from all the interruptions of company; that I might more fully experience the arm of the Lord, and his Divine instructions and counsel in this great concern and exercise.

The enemy, being a crafty and subtle spirit, urged the fine and imprisonment, and the hardships accompanying that condition, and how little help I could expect from my father or friends; who would be highly displeased with me; and also the scoffings, mockings, derision, scorn, contempt, loss of friends and friendships in the world, with such other hardships and ill consequences as he could invent and suggest.

But my soul cleaving in great simplicity, humility, and trust, without any yielding to Satan, and his reasonings on those subjects, this saying of the apostle arose in me with power, "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

And then my understanding was further cleared, and the Lord's holy law of love and life was settled in me; and I was admitted into sweet rest with the Lord my Saviour, and given up in perfect resignation to his holy will.

In the morning I went up toward the hall where the Judges sat, expecting to be called as a witness in the case; but, before I reached the place, I saw my acquaintance approaching me, with a countenance denoting friendship and affection; and, when met, he said, "I can tell you good news; my adversary has yielded the cause; we are agreed to my satisfaction."

Upon this I stood still in the street ; I was sensible it was the Lord's doing, and accounted it a great mercy and deliverance.

Sometime after this, Dr. Gilpin sent his son, a counsellor, under whom I had been initiated into the study of the law, and who still retained a great affection for me, to invite me to his house at Scaleby Castle, and desired to see some of the Quakers' books, supposing I had been imposed upon by reading them ; and I sent him as I remember, all that I had.

Soon after I had parted with these books, I observed a cloud come over my mind, and an unusual concern ; and therein the two Sacraments (commonly so termed) came afresh into my remembrance, and divers Scriptures and arguments *pro* and *con* ; and then I was apprehensive the Doctor was preparing something of that sort to discourse me upon ; and I began to search out some Scriptures in defence of my own sentiments on those subjects : but as I proceeded a little in that work, I became more uneasy and clouded ; upon which I laid aside the Scripture, and sat still, looking towards the Lord for counsel : For I considered the Doctor a man of great learning, religious in his way, an ancient preacher and writer too, famous in Oliver's time, and that he might advance such subtleties as I could not readily confute, nor would concede to, as knowing them erroneous, though I might not be suddenly furnished with arguments to demonstrate their fallacy ; and so might receive hurt.

And then it was clear in my understanding, that, as he was in his own will and strength, searching the letter, and depending upon that and his own wisdom, acquirements, and subtlety, leaning to his own spirit and understanding, I must decline that way, and trust in the Spirit of Christ, the Divine Author of the Holy Scriptures. And as this caution was presented in the life and virtue of Truth, I rested satisfied therein, and searched no further on that occasion. When I went to his house, he entered into a discourse on those subjects ; and had such passages of Scripture folded down as he purposed to use : And, when I observed it, I was confirmed that my sight of him, in my own chamber at Carlisle, and of his work, some days before, was right ; and my mind was strengthened thereby. But, before he began to move upon the subject, he dismissed every other person out of the room ; so that himself and I remained alone.

The first thing he said, was, in a calm manner, to admonish me to be very cautious how I espoused the errors of the Quakers ; for he had heard, of late, and with concern, that I had been among them, or seemed to incline that way. I answered, that I had not been much among them ; nor seen any of their books, but those I had sent him ; and knew not of any errors they held. Yes, said he, they deny the Ordinances of Christ, the two Sacra-

ments, Baptism and the Lord's Supper ; and then opened his book, at one of his down-folded leaves, where he read thus :

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints." 1 Cor. i. 2.

And, at another folded down part he read thus : "For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread : and, when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood ; this do ye, as oft as you drink it, in remembrance of me : For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Upon these Scriptures he raised this argument, That though the Corinthians, at that time, were sanctified in Christ, and called to be Saints, yet they still needed this ordinance, and were to continue in it, according to the apostle's doctrine, till the coming of Christ, at the end of the world : and he did not think the Quakers more holy or perfect Christians, than the Corinthians at that time : and, consequently, that no state in this life can render that ordinance needless to them.

To this I replied, That though some of those Corinthians had obeyed the call of God, and were, at that time, sanctified by faith in Christ ; yet others of them had not obeyed the call, but were remaining in their sins and pollutions : But as they had been Heathens, and convinced by the ministry of that apostle, as appears by the beginning of the second and fifteenth chapters of that Epistle, he had first of all preached to them Christ's coming in the flesh among the Jews ; his life, miracles, doctrine, death for our sins, and resurrection from the dead, as saving Truths ; but does not so much as mention this supposed ordinance among them.

But, considering their weak and carnal state, and incapacity then to reach the knowledge of Divine mysteries, the apostle had, in their initiation into the Christian Religion, related to them the sayings of Christ on that subject ; and they had been in the practice, or rather abuse of it, till the time of the writing of that Epistle. Yet, if the words of that Epistle, in that place, be carefully and impartially observed, without prepossession or prejudice, and compared with other Scriptures, it will appear, that there is not any positive command for it at all, much less is it made a standing ordinance.

And it is much more likely, considering the nature and end of the gospel, and its excellency above the law, and all legal and typical rites, as substances excel shadows, that the apostle, ob

serving how much some of the Corinthians had abused the Passover in practice, and their very carnal state under it, was rather, by that Epistle, endeavouring to supersede it, and bring them off to the living Substance; where he saith to such among them as were already sanctified, and to whom he inscribed his Epistle, I speak as to wise men, judge ye what I say: The cup of blessing, which we bless, is it not the Communion of the Blood of Christ? The bread, which we break, is it not the Communion of the Body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread.

It is plain, therefore, that the Communion of the sanctified and wise in Corinth, stood not in the bread which perisheth, nor in the wine of the grape, which some of the Corinthians were carnally abusing, but in the quickening spirit and power of Christ, the true, living, life-giving, and life-preserving Bread; which daily comes from heaven, into all the sanctified and saved of the Lord.

As to the other point, viz., Baptism, he said but little about it; for he knew very well, that, in strictness, they *were not so much as in the form* of Water Baptism. And I only asked him this question, Whether he did believe it necessary to salvation? He answered, *That he did not think it absolutely necessary.* Then, said I, we shall not need to say any more about it; and so the whole matter ended, as to these points.

Then he said something concerning the books I had sent him: And said, that seeing the Quakers pretended that they did not know, before they went to meetings, whether they should preach or pray, or what way in either, and yet travelled in strange places: How could they speak to the states of the people, or be joined with in prayer?

To this I answered, That such as went to a meeting empty of all things, and waited upon God, were filled with his Holy Spirit, who knows all states, at all times and places: And if the preacher attend to him, as he ought, and delivers those matters opened to him at the time, the Lord both gives the word, and makes the application to every state, in every particular person; which no preacher or instrument, of himself, is able to do.

And, as to joining in prayer, all right prayer is by the aid of the Spirit of Christ, the Mediator between God and man; which, in that respect, is called the spirit of prayer and of supplications; and, as such, is promised of the Father to the church, and received by her. *And her unity in prayer stands not so much in the form of words, though sound and pertinent, as in the nature, virtue, and influence of the Holy Spirit of Christ, her Holy Head, Life, Law-giver, and Comforter.*

The Doctor did not oppose this; but only said, I had given him better satisfaction, in that point, than he had found in the book;

and, afterwards, he was much more free and familiar with me than before, or than I expected; and so we parted in friendship, and I returned in peace and gladness.

After this I had Divine peace and consolation in my mind for some time, and was mercifully favoured with the living Bread from above daily; and I went constantly to meetings of Friends, where, in a state of silence, my heart was frequently tendered and broken by the Divine influence of the powerful Truth, to my unspeakable satisfaction: a holy pleasure and enjoyment, which the world, or any thing therein, can never afford. And our meetings in the North, in those days, were frequently broken and melted in silence, as well as under a powerful living ministry, by the word.

I clearly perceived the practice of the law, and to be frequently in the suits and contests of the world, would be inconsistent with Divine peace in my own mind, expose me to many temptations, and confine me so that I could not follow the Lord in that way wherein I understood he was leading me, and purposed to bring me forward; that is, not only in sanctification and justification, for my own salvation, but also in a public ministry of that holy and powerful Word of Life, by which the Lord, of his own free will and grace, had called me; and to that end, I knew, was working in me qualifications suiting his own purpose thereby: And therefore my secret concern was, how to get rid of that great and dangerous obstruction.

I remained not long in suspense what to do: For as, through grace, I had been enabled to take up the Cross of Christ, in confessing his Holy Name, in the dispensation of God to his people at that time; so, by the same grace, I was likewise enabled to close my eyes from all worldly views, and to stop my ears, forever, from hearkening to any preferments there; and, being furnished with a full resolution in my mind to decline the practice of the law, though the only thing designed as a means of livelihood, accordingly, the next persons who came to employ me I refused, and told them, that I should not undertake business of that kind any more.

This occurred in the year 1691. During the next three or four years, Thomas Story was much employed in travelling with ministering Friends into many parts of the kingdom. In the year 1693, he, for the first time appeared publicly as a minister of the gospel, at a meeting in his own neighbourhood.

He fixed his residence for a time in London, and employed himself as a conveyancer, where, by "the blessing of God" and the kindness of Friends, he soon found more business to do than he could execute with his own hands. Nevertheless, to use his

own expressions, he kept close to meetings and to business in their proper vicissitudes ; the countenance of the Lord was with him, and his business increased daily to his satisfaction.

In the year 1698, he accompanied William Penn and John Everot, in a religious visit to Friends in Ireland, and in the same year he embarked for America, believing it his duty to pay a religious visit to his Friends in that country.

Being importuned by William Penn, the Governor of Pennsylvania, to take up his residence in Philadelphia for a season, to afford his assistance in settling the affairs of the province, he, upon deliberate consideration, consented to stay there so long as he might see it his place. Whereupon, he was appointed one of the Governor's council, Keeper of the seal, Master of the rolls, and one of his Commissioners of property for specific purposes ; besides, the office of Recorder for the City, &c.

He remained in America from the year 1699 to 1714, when he returned to England. During his residence in America he paid frequent religious visits to his friends, in different parts of the Continent, and also visited the West Indian Islands. In his passage from Jamaica to Philadelphia, the vessel he was in was taken by a French privateer and carried into Martinico, where he and the ship's company (except in losing their goods and clothes) were kindly and hospitably treated. After some stay there, they got a passage to Gaudaloupe, and from thence in a flag of truce to Antigua. In 1714 he passed again to Barbadoes, and from thence returned to England, where he continued his gospel labours, in a successive course of travelling in the various quarters of the British Islands. His ministry was very convincing and edifying, so that he was acknowledged, not only by the Society of which he was a member, but by other people, *as a truly evangelical minister*. His last journey was in 1740, and he departed this life at Carlisle, in the 4th Month, 1742, and was buried in Friends' Burial Ground there, aged near 80 ; a minister about fifty years. His funeral was attended by a great number of Friends from several parts of the country, and also by divers people in the neighbourhood, who seemed deeply affected with the loss of a man so valuable and useful to his country in several stations of life.

In the year 1702, Thomas Story, being at Fairfield, in Connecticut, held a public meeting, in which he was concerned to minister to the people assembled. He thus gives the substance of his testimony :

“ The words which I began with were these :—‘ For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow ; and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is

not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.' This word is Christ, in his divine and spiritual appearance in the hearts of mankind. The Evangelist bears testimony that 'he was in the beginning with God, and was God:' that 'all things were made by him:' that 'in him was Life, and the Life was the Light of men:' that 'he is the true Light, which lighteth every man that cometh into the world:' that 'he was in the world, and the world was made by him, and the world knew him not:' and that this divine 'word was made flesh,' and dwelt among them, full of grace and truth: and of his fulness have all we received, and grace for grace. This is the only begotten Son of God, to whom all mankind are directed by the Father, according to the prophet of old, when he saith, 'Behold my servant whom I uphold, mine Elect, in whom my soul delighteth. I have put my spirit upon him: he shall bring forth judgment to the Gentiles.' 'Thus saith God the Lord;—he that created the heavens, and stretched them out;—he that spread forth the earth, and that which cometh out of it;—he that giveth breath to the people upon it, and spirit to them that walk therein; I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a Light of the Gentiles.' This is he, the same who was crucified in the flesh at Jerusalem, according to the testimony of Holy Writ, and as a propitiation for the sins of the whole world. This is he who, being thus promised a Light to the Gentiles, and all directed unto him as such, as to the saving object of their faith, and covenant of Light and Life with the Father, all must believe in him, obey, and follow him in the way of regeneration, or else they cannot have salvation by him. As it is also written; 'By grace ye are saved through faith, and that not of yourselves, it is the gift of God.' 'Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.' And this is the present dispensation of God unto us now called Quakers; to whom this great salvation is come in our day, as well as to them in that day, clear from all shadows, types, and figures; without any representations or commemorations of Christ, as if absent, but as sensibly present, as the Divine Light, Love, and Life from God the Father."

THE END.

THE
SUFFERINGS

OF

RICHARD SELLER,

ON BOARD THE FLAG-SHIP, ROYAL PRINCE,

FOR

HIS TESTIMONY TO THE

UNLAWFULNESS OF WAR.



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SUFFERINGS OF RICHARD SELLER.

RICHARD SELLER was a fisherman of Kilnsea, on the coast of Yorkshire, who had been convinced of the truth of the Gospel, as held by the Society of Friends. During the war between the English and Dutch, about the year 1665, he was pressed at Scarborough into the king's service, and forcibly conveyed on board the flag ship "Royal Prince," commanded by Admiral Sir Edward Spragg, and having on board nearly one thousand men. Being commanded to go to work at the capstan, he declined, and told them that not being free to do the king's work, he would not live at his charge for victuals. Upon this the boatswain's mate beat him severely; and he was ordered on the quarter deck, where the captain asking him the reason of his refusing to fight, or partake of the ship's provisions, he replied that he was afraid of offending God, and durst not fight with carnal weapons; whereupon the captain also fell upon him with his cane, knocking him down three or four times on the deck, and beating him very severely as long as he had strength to do it. One Thomas Horner coming up, who had had some acquaintance with Richard, entreated the captain "to be merciful, for he knew him to be an honest and good man;" but the captain in his fury exclaimed, "he is a Quaker, —I will beat his brains out!" and falling upon him again, beat him until he became exhausted, and then called another person to help him. After this they tied ropes to his wrist, and reeving the ropes through two blocks in the mizen-shrouds, hoisted him up aloft, and fastened the ropes, so that he hung there by his wrists for some time, a butt for the vulgar jests of this wicked crew. Then they let fly the ropes, and he fell upon the deck. The captain called to the boatswain's mate, to "take the Quakerly dog away, and put him to the capstan, and *make* him work, and beat him, and spare him not." This man performed his officer's command thoroughly, beating Richard unmercifully, tying his hands to the capstan, and making the men thus haul him round with them by main force. But the fastenings of his hands coming loose

by some means which no one could explain, the conscience of this guilty man appears to have been aroused; he thought it was done by an invisible hand; and his mind was so strongly affected by the circumstance, that he "promised before God and man, that he would never beat or cause to be beaten, either Quaker or any other man that refused for conscience-sake to act for the king; and if he should, he wished he might lose his right hand."

This man's turn came now to suffer. He was called up before the admiral, for refusing any longer to beat Richard Seller: and being desired to answer for himself, he said, "I have beaten him very sore; and I seized his arms to the capstan's bars, and forced them to heave him about, and beat him,—and in three or four times of the capstan's going about, the seizings were loosed, and he came and sat down by me. Then I called the men from the capstan and had them sworn, whether they had loosed him or not; but they all denied that they either loosed him or knew by what means he was loosed; neither could the seizings ever be found. Therefore I did and do believe that it was an invisible power that set him at liberty, and I did promise before God and the company, that I would never beat a Quaker again, nor any man else for conscience sake." At this the admiral told him, he must lose his cane (the insignia of his office); which he willingly yielded. He added, that "he must also lose his place;" which also he was willing to do. He then told him "he must lose his right hand;" when he held it out, and said, "take it from me if you please." So they took his cane from him, and displaced him, but did not fulfil the other barbarous threat.

Richard was given in charge by the admiral to seven men, who were commanded to beat him wherever they met with him, for seven days and nights, and to make him work; the first of which they did till they were weary, and desired to be excused. Another man then undertook it, and beat him occasionally for a day and a night; when he also desired to be excused. The admiral having him stripped, and examining his body, could find no bruises; at which he grew angry with the men for not beating him enough; but Captain Fowler replied to

him, "I have beaten him myself as much as would have killed an ox." The jester, (a silly man often in those days retained about the persons of the nobility to make merriment by his fooleries,) who had instigated them to the hoisting punishment, said "he had him hung a great while by the arms up aloft in the shrouds;" and the men declared, "they also had beaten him very sore, but they might as well have beaten the mainmast." The admiral, however, was inexorable; Richard was laid in irons, and the ship's company by proclamation prohibited, on pain of similar punishment, from providing him with food. So he lay in irons day and night for nearly two weeks, and would probably have famished, but that two Friends of Bridlington had, early after his seizure, sent him a supply of provisions. As it was, he grew very ill with a fever. After some days, the remainder of his food being taken away, the carpenter's mate secretly provided him with some refreshment, telling him that he had of his own, independent of the ship's provisions, and that before he came on board he was strictly charged by his wife and mother, "that if any Quaker came on board, he should be kind to them;" he added that he had also lately received a letter from them, wherein they repeated their charge, "to remember his promise, and be kind to Quakers, if any were on board." This man, however, was soon sent away from the vessel on some occasion, and Richard remained without sustenance for three days and nights.

After suffering in this way for a considerable time, the admiral called a council of war, composed of the officers of that and other ships, to decide on the final punishment to which Richard Seller should be condemned. Being so lame with the irons that he could not stand, he was set on a bulkhead to hear his sentence. The judge or president, who was governor of Dover Castle, was a papist; and when they were much divided in sentiment, to what death to subject their prisoner, this man proposed that he "should be put in a barrel or cask driven full of nails with their points inwards, and so rolled to death." But the council of war thinking this too horrible a punishment, agreed that he should be hung. The poor innocent prisoner meanwhile was lifting up his heart to the God

of his life; who left him not in his extremity, but raised his mind above all earthly things, endued him with sudden strength, and enabled him to declare to the assembly; that "the hearts of kings themselves were in the hand of the Lord, and so were theirs and his; that he valued not what they could do to this his body, for he was at peace with God and with all mankind, even with them, his adversaries; that he could never die in a better condition, for the Lord had satisfied him that his sins were forgiven, and he was glad in His mercy that He had made him willing to suffer for His name's sake—that he was heartily glad and did really rejoice with a seal to the same in his heart." His accusers and judges could not bear this, and most of them slunk away. A man came and laid his hand on Richard's shoulder, saying, "where are all thy accusers?" And looking round he found them gone. The admiral, however, being still there, he showed him his terrible sores, produced by the irons on his limbs; and an old soldier coming up, put off his cap, and kneeling down on his bared knees before the commander, with the obsequious etiquette of the navy, begged his pardon three times, and having got liberty to speak, thus addressed him: "Noble Sir Edward, you know that I have served his majesty under you many years, both in this nation and other nations by sea, and you were always a merciful man: therefore do I entreat you in all kindness, to be merciful to this poor man, who is condemned to die to-morrow, and only for denying your order, for fear of offending God, and for conscience-sake; and we have but one man on board, out of nine hundred and fifty, which doth refuse for conscience-sake; and shall we take his life away? Nay, God forbid. For he hath already declared, that if we take his life, there shall a judgment appear on some on board within eight and forty hours; and to me it hath appeared; therefore I am forced to come upon quarter-deck before you, and my spirit is one with his. And therefore I desire you in all kindness, when you take his life, to give me the liberty to go off; for I shall not be willing to serve his majesty any longer on board ship. So I do entreat you once more, to be merciful to this poor man."

The chief gunner also, who had been formerly a captain, came in the same humble manner, and begged for Richard's life. The admiral however persisted, and desired him to go down, and spend the day in taking leave of his acquaintances on board. That night, one of the men kindly offered him the use of his hammock, and he obtained the luxury which had long been denied him, whilst he lay continually in irons, of a good night's rest. About eight o'clock the next morning, the captains of the other ships, who had joined in the council of war, having come on board, and a rope being fastened on the mizen-yard arm, with a boy ready to turn him off, Richard was brought out to be executed. And coming to the spot, the commander asked the council, how their judgment stood? And most of them consenting, he turned to the prisoner, and desired him freely to speak, if he had anything to say before his execution. He replied, that he had little at present to say. Then came a man who bid him go forward to be hung; and he stepping on the gunnel to go towards the rope, the commander bid him stop there, if he had any thing to say. At this juncture, when perhaps the hearts of some were softening, at the fate which seemed impending over this innocent sufferer, the person who had acted as judge on the trial incautiously showed his bigotry by the remark, "Sir Edward is a merciful man, that puts that *heretic* to no worse death than hanging." The word *heretic* struck the ear of the admiral, who professed himself a protestant; and scorning to be made a tool to execute the vengeance of a papist, he turned quickly about, and asked him what he had said. "I say," replied he, "that you are a merciful man, that puts him to no worse death than hanging." "But," said the commander, "what is that other word that thou saidst?—that *heretic*—I say, he is more a Christian than thyself; for I do believe thou wouldst hang me, if it were in thy power." And turning to his prisoner, he said, "Come down again; I will not hurt a hair of thy head, for I cannot make one hair grow." He immediately caused it to be proclaimed three times over, that if any credible man on board would give evidence that Richard had done any thing deserving of death, he should have

it; but no one appearing, he proclaimed, "that the Quaker was as free a man as any on board." So the men, who filled the shrouds, tops, and decks, heaved up their hats, and loudly cried, "God bless Sir Edward, he is a merciful man." And thus did the Almighty Care-taker of his lowly dependent children, defeat the evil intentions of those who sought the life of this faithful sufferer for the cause of a pure conscience, and for his testimony to the peaceful nature of true Christianity. Great was the peace with which his soul was filled on this memorable day. Much kindness was shown to him by all on board; but he declared that "the great kindness of the Lord exceeded all."

Being thus preserved from death, he was soon after made instrumental to the saving of the ship, and the lives of many on board. It appears that he was visited by a remarkable dream or vision, in which it was shown him that the vessel would be engaged with the Dutch on a certain sand-bank, and in imminent danger of running aground, and so becoming a prey to the enemy. And though it was death by the rules of the navy, for any one to say any thing calculated to discourage the crew in time of battle, yet he was not easy without mentioning the circumstance to one or two of the officers; and when afterwards they were engaged in battle, he from the shrouds pointed out to the pilot the very sand-bank, which had been marvellously manifested to him several days before, when he and the rest were entirely unacquainted with such a shoal. The vessel was immediately put about, in spite of the commander's orders to the contrary, who knew nothing of the danger; and they were thus suddenly rescued from running aground, through the instrumentality of this despised and abused man. During the engagement, he was employed in attending to the poor wounded and dying men; and again saved the ship from danger, by pointing out a fire-ship rapidly approaching them through the smoke, filled with combustibles, in order to set them on fire by the collision which would soon have taken place.

About a week after this, they were again engaged with the Dutch, and Richard was as before employed in

carrying down and attending to the wounded men. This day they lost about two hundred of their ship's company. In describing this day's work he says, "The lieutenant meeting me, asked me if I had received any wound? I told him, none. He asked, 'How I came to be so bloody?' Then I told him, 'It was with carrying down wounded men.' So he took me in his arms, and kissed me; and this was the same lieutenant that persecuted me so with irons at the first."

Soon after this, the vessel arriving near Chatham, the admiral came up to Richard, and laying his hand on his head, said, "Thou hast done well, and very well too," and gave him liberty to go ashore. Richard requested from him a certificate, to show that he had not run away. The admiral, knowing he was a fisherman, and likely, from his occupation, to be exposed again to be pressed on board some ship of war, said, "thou shalt have one to keep thee clear at home, and also in thy fishing;" and having it made out, he signed it, and gave it to Richard, wishing him well, and desiring to hear from him if he got well home. His pay was offered him; but he refused it, and told them that he had money of his own, which he hoped would serve him till he reached his home.

Such is the remarkable narrative of the sufferings of this faithful man, who, rather than violate his conscience by being instrumental to destroy other men's lives, endured with patience many sore trials, "loving not his life unto the death;" but was freely resigned to martyrdom for his testimony against war, and was preserved from it at the last extremity, by a memorable interposition of Him who can change the hearts and purposes of men at his will. And thus was he enabled to triumph over the malice of his enemies, who conscious at length of his innocence and virtue, became his friends and favourers.

THE END.

A
CONCISE ACCOUNT
OF THE
RELIGIOUS SOCIETY OF FRIENDS,
COMMONLY CALLED QUAKERS;
EMBRACING
A SKETCH OF THEIR CHRISTIAN DOCTRINES
AND PRACTICES.



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TO THE READER.

It is not possible within the limits assigned to this Tract, to give more than a very brief outline of the Doctrines or History of the Religious Society of Friends. Should the reader desire fuller information on these subjects, he is referred to

GEORGE FOX'S JOURNAL,

BARCLAY'S APOLOGY.

BARCLAY'S CATECHISM.

BARCLAY'S TREATISE ON CHURCH GOVERNMENT.

PHIPPS ON THE ORIGINAL AND PRESENT STATE OF
MAN.

SELECTIONS FROM THE WRITINGS OF ISAAC PENNING-
TON.

WILLIAM PENN'S RISE AND PROGRESS OF THE PEOPLE
CALLED QUAKERS,

The ANCIENT TESTIMONY of the Religious Society of Friends,
Revived and given forth by the Yearly Meeting, held in Philadelphia
in the Fourth Month, 1843.

And the works contained in the various volumes of the "FRIENDS' LIBRARY:" In this Periodical have been published the following, viz. A SKETCH OF THE INSTITUTION OF THE DISCIPLINE IN THE SOCIETY. No CROSS, No CROWN, by William Penn. The lives of WILLIAM DEWBURY, WILLIAM PENN, GEORGE WHITEHEAD, JOHN WOOLMAN, JOHN CHURCHMAN, WILLIAM EDMUNDSON, THOMAS CHALKLEY, THOMAS SHILITOE, DANIEL WHEELER and many other eminent members and ministers of the Religious Society of Friends.

All of the above works, and others of a kindred character, may be obtained at Friends' Book-Store, No. 84 Mulberry street, Philadelphia.

CONCISE ACCOUNT

OF THE

RELIGIOUS SOCIETY OF FRIENDS.

THE religious Society of Friends, commonly called Quakers, is a body of Christian professors, which arose in England about the middle of the seventeenth century. The civil and religious commotions which prevailed in England about this period, doubtless prepared the way for the more rapid spread of gospel truth. The fetters, in which priestcraft had long held the human mind, were beginning to be loosened; the dependence of man upon his fellow-man, in matters of religion, was shaken, and many sincere souls, panting after a nearer acquaintance with God, and a dominion over their sinful appetites and passions, which they could not obtain by the most scrupulous observance of the ceremonies of religion, were earnestly inquiring, "What must we do to be saved?" In this humble, seeking state, the Lord was graciously pleased to meet with them; sometimes without any instrumental means, at others, through the living ministry of George Fox or other anointed servants, who were prepared and sent forth to preach the gospel. The ministry of George Fox was chiefly instrumental, under the divine blessing, in convincing them of the Christian principles and testimonies which distinguish the society; and his pious labours contributed in no small degree to their establishment as an organized body, having a regular form of church government and discipline.

This devoted servant of Christ was born at Drayton, in Leicestershire, in the year 1624, and was carefully educated by his parents in the Episcopal mode of worship. He appears to have led a religious life from his childhood, and to have been deeply concerned for the salvation of his soul. Amid a high profession of religion, then generally prevalent, he observed among the people much vain and trifling conversation and conduct, as well as sordid earthly-mindedness, both which he believed to be incompatible with the Christian life. This brought great trouble upon

his mind, clearly perceiving that the profession in which he had been educated did not give to its adherents that victory over sin which the gospel enjoins, and which his soul panted after. He withdrew from his former associates, and passed much of his time in retirement,—reading the holy scriptures, and endeavouring to wait upon the Lord for the revelation of his Spirit, to enable him rightly to understand the truths of the gospel.

In this state of reverent dependence upon the Fountain of saving knowledge, his mind was enlightened to see into the spirituality of the gospel dispensation, and to detect many errors which had crept into the professing Christian church. In the year 1647, he commenced his labours as a minister of the gospel, travelling extensively through England, generally on foot; and, from a conviction that it was contrary to Christ's positive command, he refused to receive any compensation for preaching, defraying his expenses out of his own slender means. The unction from on high, which attended his ministry, carried conviction to the hearts of many of his hearers; and his fervent disinterested labours were crowned with such success, that in a few years a large body of persons had embraced the Christian principles which he promulgated. The message of George Fox appears to have been, mainly, to direct the people to Christ Jesus, the great Shepherd and Bishop of souls, who died for them, and had sent his spirit or light into their hearts, to instruct and guide them in the things pertaining to life and salvation.

To the light of Christ Jesus, in the conscience, he and his fellow labourers in the gospel endeavoured to turn the attention of all, as that by which sin was manifested and reproved, duty unfolded, and ability given to run with alacrity and joy in the way of God's commandments. The preaching of this doctrine was glad tidings of great joy to many longing souls, who eagerly embraced it, as that for which they had been seeking; and, as they walked in this divine light, they experienced a growth in grace and in Christian knowledge, and gradually came to be established as pillars in the house of God.

Many of these, before they joined with George Fox, had been highly esteemed in the various religious societies of the day, for their distinguished piety and experience, being punctual in the performance of their religious duties, and regular in partaking of what are termed "the ordinances." But, notwithstanding they endeavoured to be faithful to the degree of knowledge they had received, their minds were not at rest. They had not yet witnessed that redemption from sin, and that establishment in the truth, which they read of in the Bible as the privilege and duty of Christians; and hence, they were induced to believe that there

was a purer and more spiritual way than they had yet found. They felt that they needed to know more of the power of Christ Jesus in their own hearts, making them new creatures, bruising Satan, and putting him under their feet, and renewing their souls up into the divine image which was lost in Adam's fall, and sanctifying them wholly, in body, soul and spirit, through the inward operations of the Holy Ghost and fire.

Great were their conflicts and earnest their prayers, that they might be brought to this blessed experience ; but looking without, instead of having their attention turned within, they missed the object of their search. They frequented the preaching of the most eminent ministers ; spent much time in reading the holy scriptures, in fasting, meditation and prayer, and increased the strictness of their lives and religious performances ; but still they were not wholly freed from the dominion of sin.

Some, after wearying themselves with the multitude and severity of their duties, without finding the expected benefit from them, separated from all the forms of worship then practised, and sat down together, waiting upon the Lord, and earnestly looking and praying for the full manifestation of the kingdom and power of the Lord Jesus. Then they were brought to see that that which made them uneasy in the midst of their high profession and manifold observances, and raised fervent breathings after the God of their lives, was nothing less than the Spirit of the Lord Jesus Christ, striving with them in order to bring them out fully from under the bondage of sin, into the glorious liberty of the children of God.

They were brought to see that they had been resting too much in a mere historical belief of the blessed doctrines of the gospel, the birth, life, miracles, sufferings, death, resurrection, ascension, meditation, intercession, atonement and divinity of the Lord Jesus ; but had not sufficiently looked for, and abode under, the heart-changing and sanctifying power of the Holy Spirit or Comforter ; to seal those precious truths on the understanding, and give to each one a living and practical interest in them ; so that they might really know Christ to be their Saviour and Redeemer, and that he had, indeed, come into their hearts and set up his righteous government there.

This was the dawning of a brighter day to their souls ; and, as they attended in simple obedience to the discoveries of this divine light, they were gradually led to see farther into the spirituality of the gospel dispensation. The change which it made in their views was great, and many and deep were their searchings of heart, trying "the fleece both wet and dry," ere they yielded ; lest they should be mistaken and put the workings of their own

imagination for the unfoldings of the Spirit of Christ; but as they patiently abode under its enlightening operations, every doubt and difficulty was removed, and they were enabled to speak, from joyful experience, of that which they had seen, and tasted, and handled of the good word of life.

The rapid spread of the doctrines preached by George Fox was surprising; and among those who embraced them were persons esteemed of the best families in the kingdom; several priests of the Episcopal denomination and ministers of other societies; besides many other learned and substantial men. A large number of ministers, both men and women, were soon raised up in the infant society, who travelled abroad, as they believed themselves divinely called, spreading the knowledge of the truth, and strengthening and comforting the newly convinced. In a few years meetings were settled in nearly all parts of the United Kingdom; and, notwithstanding the severe persecution to which the society was subjected, by which thousands were locked up in jails and dungeons, and deprived of nearly all their property, besides being subjected to barbarous personal abuse; its members continued to increase, and manifested a zeal and devotedness which excited the admiration even of their persecutors. Their sufferings seemed only to animate them with fresh ardour, and to unite them more closely together in the bond of gospel fellowship. Instances occurred where all the parents were thrown into prison, and the children continued to hold their meetings, unawed by the threats of the officers, or the cruel whippings which some of them suffered.

As early as the year 1655, some ministers travelled on the continent of Europe, and meetings of Friends were soon after settled in Holland and other places;—some travelled into Asia, some were carried to Africa; and several were imprisoned in the Inquisitions of Rome, Malta, and in Hungary. About the same period the first Friends arrived in America, at the port of Boston, and commenced their religious labours among the people, many of whom embraced the doctrines which they heard. The spirit of persecution, from which Friends had suffered so deeply in England, made its appearance in America with increased virulence and cruelty, inflicting upon the peaceable Quakers various punishments; and finally put four of them to death by the gallows at Boston.

Notwithstanding the opposition they had to encounter, the principles of Friends continued to spread in America; many eminent ministers, actuated by the love of the gospel and a sense of religious duty, came over and travelled through the country; others removed thither and settled;—and in 1682 a large num-

ber, under the patronage of William Penn, came into the province of Pennsylvania and founded that flourishing colony. At that time meetings were settled along the Atlantic provinces, from North Carolina as far as Boston, in New England; and, at the present day, the largest body of Friends is to be found in the United States.

When we consider the great numbers who joined the society; that, without any formal admission, all those who embraced the principles of Friends and attended their meetings were considered members, as well as their children, and, of course the body in some measure implicated in the consistency of their conduct; the numerous meetings which were settled, and the wide extent of country which they embraced; it is obvious that the organization of the society would have been imperfect, without some system of church government by which the conduct of the members might be inspected and restrained.

The enlightened and comprehensive mind of George Fox was not long in perceiving the necessity for this; and he early began to make arrangements for carrying it into practice. Under the guidance of the light of Christ Jesus, which had so clearly unfolded to him the doctrines and precepts of the gospel in their true spiritual character, he commenced the arduous work of establishing meetings for discipline; and, in a few years, had the satisfaction to see his labour and concern crowned with success, both in Europe and America. Under the influence of that Christian love which warmed his heart toward the whole human family, but which more especially flowed toward the household of faith, he was very tender of the poor, and careful to see that their necessities were duly inspected and supplied. This principle has ever since characterized the society, which cheerfully supports its own poor, besides contributing its share to the public burdens. The first objects to which the attention of these meetings was directed, were the care of the poor and destitute, who had been reduced to want by persecution or other causes; the manner of accomplishing marriages; the registry of births and deaths; the education and apprenticing of children; the granting of suitable certificates of unity and approbation to ministers who travelled abroad, and the preservation of an account of the sufferings sustained by Friends in the support of their religious principles and testimonies.

It also became necessary to establish regulations for preserving the members in a line of conduct consistent with their profession. In this imperfect state of being, we are instructed from the highest authority, that offences must needs come; but it does not neces-

sarily follow, either that the offender must be cut off from the church, or that the reproach of his misconduct should be visited upon the society to which he belongs. If, in pursuance of those Christian means laid down in the New Testament, he is brought to acknowledge and sincerely condemn his error, a brother is gained; the church is freed from reproach by his repentance and amendment of life; and thus the highest aim of all disciplinary regulations is attained. Where these effects, however, do not result from the Christian care of the church; it becomes its duty to testify against the disorderly conduct of the offender, and to declare that he has separated himself from its fellowship, and is no longer a member thereof. The views of George Fox on this subject were marked by that simplicity and scriptural soundness which distinguished his whole character.

He considered the church as a harmonious and compact body, made up of living members, having gifts differing according to the measure of grace received, yet all dependent one upon another, and each, even the weakest and lowest, having his proper place and service. As the very design of religious society is the preservation, comfort and edification of the members, and as all have a common interest in the promotion of these great ends; he considered every faithful member religiously bound to contribute according to his capacity toward their attainment. The words of our Lord furnish a short but comprehensive description of the order instituted by Him for the government of His church: "If thy brother shall trespass against thee, go and tell his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be to thee as an heathen man and a publican."

Here is no limitation of this Christian care to ministers or any other class; but any brother, who sees another offending, should, when properly qualified, admonish him in love for his good. The language of our blessed Saviour respecting the authority of his church; and his being in the midst of it in the performance of its duties, is very clear and comprehensive: "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where

two or three are gathered together in my name, there am I in the midst of them."

The doctrine of the immediate presence of Christ with his church, whether assembled for the purpose of divine worship, or for the transaction of its disciplinary affairs, is the foundation of all its authority. It was on this ground that George Fox so often exhorted his fellow-believers to hold their meetings in the power of the Lord ; all waiting and striving to know Christ Jesus brought into dominion in their own hearts, and his Spirit leading and guiding them in their services, that so his living presence might be felt to preside over their assemblies. In a church thus gathered, we cannot doubt, that the gracious Head condescends to be in the midst, qualifying the members to worship the Father of spirits, in spirit and in truth, or enduing them with wisdom rightly to manage the business which may engage their attention. Nor can we question that so far as they are careful to act in his wisdom and under his direction, their conclusions, being in conformity with his will, have his authority for their sanction and support.

The discipline of the Society of Friends established in conformity with these views, embraces four grades of meetings, connected with, and dependent upon, each other. First, the preparative meetings receive and prepare the business for the monthly meetings, which are composed of one or more preparative meetings, and rank next in order above them. In the monthly meetings the executive department of the discipline is chiefly lodged. The third grade includes quarterly meetings, which consist of several monthly meetings, and exercise a supervisory care over them, examine into their condition, and advise or assist them as occasion may require ;—and lastly, the yearly meeting, which includes the whole within a given district, possesses exclusively the legislative power, and annually investigates the state of the whole body, which is brought before it by answers to queries, addressed to the subordinate meetings.

In each preparative meeting there are usually two or more Friends of each sex, appointed as overseers of the flock, whose duty it is to take cognizance of any improper conduct in the members, and endeavour by tender and affectionate labour to convince the offender, and bring him to such a sense of his fault as may lead to sincere repentance and amendment. Violations of the discipline by members are reported by the overseers to the preparative meetings ; and from thence, if deemed necessary, to the monthly meeting, where a committee is usually appointed to endeavour to convince and reclaim the delinquent ;

and if this desirable result is not produced, a minute is made declaring the disunity of the meeting with his conduct and with him, until he is brought to a sense of his error, and condemns it in a satisfactory manner. From the decision of a monthly meeting, the disowned person has the right of appeal to the quarterly meeting, and if that gives a judgment against him, he may carry his case to the yearly meeting also, where it is finally determined. The women have also overseers, appointed to extend Christian care and advice to their own sex; and likewise preparative, monthly, quarterly, and yearly meetings, in which they transact such business as relates to the good order and preservation of their members; but they take no part in the legislative proceedings of the society; and in difficult cases, or those of more than ordinary importance, they generally obtain the judgment of the men's meetings.

There are also distinct meetings for the care and help of the ministry, composed of ministers and elders, the latter being prudent and solid members, chosen specially to watch over the ministers for their good, and to admonish or advise them for their help. In these meetings the men and women meet together; they are called meetings of ministers and elders, and are divided into preparative, quarterly, and yearly.

There are at present in the society nine yearly meetings of Friends, viz. London and Dublin, in Great Britain and Ireland. New England, held at Newport, Rhode Island; New York, held in that city; Pennsylvania and New Jersey, held in Philadelphia; Maryland, Delaware and Virginia, held in Baltimore; North Carolina, held at New Garden in that state; Ohio, held at Mount Pleasant; and Indiana, held at Richmond in Wayne county.

The doctrines of the society may be briefly stated as follows. They believe in one only wise, omnipotent, and everlasting God, the creator and upholder of all things, visible and invisible; and in one Lord Jesus Christ, by whom are all things, the mediator between God and man; and in the Holy Spirit which proceedeth from the Father and the Son; one God blessed for ever. In expressing their views relative to the awful and mysterious doctrine of "the Three that bear record in heaven," they have carefully avoided the use of unscriptural terms, invented to define Him who is undefinable, and have scrupulously adhered to the safe and simple language of holy scripture, as contained in Matt. xxviii. 18-19, &c.

They own and believe in Jesus Christ, the beloved and only begotten Son of God, who was conceived of the Holy Ghost,

and born of the Virgin Mary. In him we have redemption, through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature, by whom all things were created that are in heaven or in earth, visible and invisible, whether they be thrones, dominions, principalities or powers. They also believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for mankind, in the flesh, without the gates of Jerusalem; that he was buried and rose again the third day, by the power of the Father, for our justification, and that he ascended up into heaven, and now sitteth at the right hand of God, our holy mediator, advocate, and intercessor. They believe that he alone is the redeemer and saviour of man, the captain of salvation, who saves from sin as well as from hell and the wrath to come, and destroys the works of the devil. He is the Seed of the woman that bruises the serpent's head, even Christ Jesus, the Alpha and Omega, the first and the last. He is, as the scriptures of truth say of him, our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men whereby we may be saved.

The Society of Friends have uniformly declared their belief in the divinity and manhood of the Lord Jesus: that he was both true God and perfect man, and that his sacrifice of himself upon the cross was a propitiation and atonement for the sins of the whole world, and that the remission of sins which any partake of, is only in, and by virtue of, that most satisfactory sacrifice, and no otherwise.

Friends believe also in the Holy Spirit, or comforter, the promise of the Father, whom Christ declared he would send in his name, to lead and guide his followers into all truth, to teach them all things, and to bring all things to their remembrance. A manifestation of this Spirit they believe is given to every man to profit withal; that it convicts for sin, and, as obeyed, gives power to the soul to overcome and forsake it; it opens to the mind the mysteries of salvation, enables it savingly to understand the truths recorded in the holy scriptures, and gives it the living, practical, and heartfelt experience of those things which pertain to its everlasting welfare. They believe that the saving knowledge of God and Christ cannot be attained in any other way than by the revelation of this spirit;—for the apostle says, “What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received not the spirit of

the world, but the spirit which is of God, that we might know the things which are freely given to us of God." If therefore the things which properly appertain to man cannot be discerned by any lower principle than the spirit of man: those things which properly relate to God and Christ, cannot be known by any power inferior to that of the Holy Spirit.

They believe that man was created in the image of God, capable of understanding the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state, and lost the heavenly image. His posterity come into the world in the image of the earthly man; and, until renewed by the quickening and regenerating power of the heavenly man, Christ Jesus, manifested in the soul, they are fallen, degenerated, and dead to the divine life in which Adam originally stood, and are subject to the power, nature and seed of the serpent; and not only their words and deeds, but their imaginations, are evil perpetually in the sight of God. Man, therefore, in this state can know nothing aright concerning God; his thoughts and conceptions of spiritual things, until he is disjoined from this evil seed, and united to the divine light, Christ Jesus, are unprofitable to himself and to others.

But while it entertains these views of the lost and undone condition of man in the fall, the society does not believe that mankind are punishable for Adam's sin, or that we partake of his guilt, until we make it our own by transgression of the divine law.

For however early children give evidence of the effects of the fall, and of a sinful nature, they cannot be sinners from their birth, because there can be no sin where there is no transgression; and where there is not a capacity to receive a law, it cannot be transgressed. The testimony of the apostle is very positive to this point; "Where no law is there is no transgression;" "but sin is not imputed when there is no law." To account a child guilty or obnoxious to punishment, merely for an offence committed by its parents, before it could have any consciousness of being, is inconsistent both with justice and mercy; therefore no infant can be born with guilt upon its head. Those are by nature children of wrath, who walk according to the prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience. Here the apostle gives their evil walking, and not anything which is not reduced to act, as a reason of their being children of wrath. Besides the natural alienation from the internal life of God, as they become capable of distinguishing the monitions of truth in their consciences, the

bonds of corruption are often strengthened by habitual indulgence of the carnal propensities against the sense of duty, and thus all who have arrived at such a degree of maturity as to be convinced of right and wrong, have sinned and come short of the Glory of God.

But whatever Adam's posterity lost through him, is fully made up to them in Christ, and undoubtedly his mercy and goodness, and the extent of his propitiation, are applicable to infants, who have not personally offended, as to adults who have; and little children who are taken away before they have sinned, may with perfect confidence be resigned as entirely safe in the arms of their Saviour, who declared "of such is the kingdom of heaven."*

But God, who out of his infinite love sent his Son, the Lord Jesus Christ, into the world to taste death for every man, hath granted to all men, of whatever nation or country, a day or time of visitation, during which it is possible for them to partake of the benefits of Christ's death, and be saved. For this end he hath communicated to every man a measure of the light of his own Son, a measure of grace or the Holy Spirit—by which he invites, calls, exhorts, and strives with every man, in order to save him; which light or grace, as it is received and not resisted, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death and sufferings of Christ; both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ, inwardly; and by making them partakers of his resurrection, in becoming holy, pure and righteous, and recovered out of their sins. By which also are saved they that have the knowledge of Christ outwardly, in that it opens their understandings rightly to use and apply the things delivered in the scriptures, and to receive the saving use of them. But this Holy Spirit, or light of Christ, may be resisted and rejected; in which then, God is said to be resisted and pressed down, and Christ to be again crucified and put to open shame; and to those who thus resist and refuse him, he becomes their condemnation.

As many as resist not the light of Christ Jesus, but receive and walk therein, it becomes in them a holy, pure and spiritual birth, bringing forth holiness, righteousness and purity, and all those other blessed fruits which are acceptable to God, by which holy birth, viz. Jesus Christ formed within us, and working his

* See Barclay's *Apology* and Phipps' *Original and Present State of Man*.

works in us, as we are sanctified, so we are justified in the sight of God ; according to the apostle's words : " But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Therefore, it is not by our works wrought in our will, nor yet by good works considered as of themselves, that we are justified, but *by Christ*, who is both the gift and the giver, and the cause producing the effects in us. As he hath reconciled us while we were enemies, so doth he also in his wisdom, save and justify us after this manner ; as saith the same apostle elsewhere : " Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost ; which he shed on us abundantly through Jesus Christ, our saviour, that, being justified by his grace, we should be made heirs according to the hope of eternal life." We renounce all natural power and ability in ourselves, to bring us out of our lost and fallen condition and first nature, and confess that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it, or to draw it as a debt from God due to us ; but we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance. God manifested his love toward us, in the sending of his beloved son, the Lord Jesus Christ, into the world, who gave himself an offering for us and a sacrifice to God, for a sweet smelling savour ; and having made peace through the blood of the cross, that he might reconcile us unto himself, and by the eternal Spirit, offered himself without spot unto God, he suffered for our sins, the just for the unjust, that he might bring us unto God.

In a word, if justification be considered in its full and just latitude, neither Christ's work without us, in the prepared body, nor his work within us, by his Holy Spirit, is to be excluded ; for both have their place and service in our complete justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed ; and by the mighty work of Christ within us, the power, nature and habits of sin are destroyed ; that, as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. All this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith ; Christ being the author of eternal salvation to none but those that obey him.

The Society of Friends believes that there will be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment; agreeably to Matt. xxv. 31-46, John v. 25-30, 1 Cor. xv. 12-58. That God will judge the world by that man whom he hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them, who by patient continuing in well-doing during this life seek for glory and honour, immortality and eternal life; but unto the contentious and disobedient, who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that sinneth, for God is no respecter of persons.

The religious Society of Friends has always believed that the holy scriptures were written by divine inspiration, and contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; and that whatsoever doctrine or practice is contrary to them, is to be rejected as false and erroneous; that they are a declaration of the mind and will of God, in and to the several ages in which they were written, and are obligatory on us, and are to be read, believed and fulfilled by the assistance of divine grace. Though it does not call them "the Word of God," believing that epithet peculiarly applicable to the Lord Jesus; yet it believes them to be the words of God, written by holy men as they were moved by the Holy Ghost; that they were written for our learning, that we, through patience and comfort of the Scriptures, might have hope; and that they are able to make wise unto salvation, through faith which is in Christ Jesus. It looks upon them as the only fit outward judge and test of controversies among Christians, and is very willing that all its doctrines and practices should be tried by them, freely admitting that whatsoever any do, pretending to the spirit, which is contrary to the scriptures, be condemned as a delusion of the devil.

As there is one Lord and one faith, so there is but one baptism, of which the water baptism of John was a figure. The baptism which belongs to the gospel, the Society of Friends believes, is "not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." This answer of a good conscience can only be produced by the purifying operation of the Holy Spirit, transforming and renewing the heart, and bringing the will into conformity to the divine will. The distinction between Christ's baptism and that of water is clearly pointed out by John: "I indeed baptize you with water unto repentance, but he that cometh after me is

mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and fire, whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

In conformity with this declaration, the society holds that the baptism which now saves is inward and spiritual; that true Christians are "baptized by one Spirit into one body;" that "as many as are baptized into Christ have put on Christ;" and that "if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new, and all things of God."

Respecting the communion of the body and blood of our Lord Jesus Christ, the Society of Friends believes, that it is inward and spiritual—a real participation of his divine nature through faith in him, and obedience to the power of the Holy Ghost, by which the soul is enabled daily to feed upon the flesh and blood of our crucified and risen Lord, and is thus nourished and strengthened. Of this spiritual communion, the breaking of bread and drinking of wine by our Saviour with his disciples was figurative; the true Christian supper being that set forth in the Revelations: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him and will sup with him, and he with me."

As the Lord Jesus declared, "Without me ye can do nothing," the Society of Friends holds the doctrine that man can do nothing that tends to the glory of God and his own salvation without the immediate assistance of the Spirit of Christ; and that this aid is especially necessary in the performance of the highest act of which he is capable, even the worship of the Almighty. This worship must be in spirit and in truth; an intercourse between the soul and its great Creator, which is not dependent upon, or necessarily connected with, any thing which one man can do for another. It is the practice therefore of the society to sit down in solemn silence to worship God; that each one may be engaged to gather inward to the gift of divine grace, in order to experience ability reverently to wait upon the Father of spirits, and to offer unto him through Christ Jesus our holy Mediator, a sacrifice well pleasing in his sight, whether it be, in silent mental adoration, the secret breathing of the soul unto him, the public ministry of the gospel, or vocal prayer or thanksgiving. Those, who are thus gathered, are the true worshippers, "who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

In relation to the ministry of the gospel, the society holds that the authority and qualification for this important work are the special gift of Christ Jesus, the great Head of the church, bestowed both upon men and women, without distinction of rank, talent, or learning; and must be received immediately from him, through the revelation of his spirit in the heart; agreeably to the declarations of the apostle: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—"to one is given by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit; to another faith; to another the gifts of healing—to another the working of miracles,—to another prophecy—to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;—but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ."

Viewing the command of our Saviour, "Freely ye have received, freely give," as of lasting obligation upon all his ministers, the society has, from the first, steadfastly maintained the doctrine that the gospel is to be preached without money and without price, and has borne a constant and faithful testimony, through much suffering, against a man-made hireling ministry, which derives its qualification and authority from human learning and ordination; which does not recognize a direct divine call to this solemn work, or acknowledge its dependence, for the performance of it, upon the renewed motions and assistance of the Holy Spirit. Where a minister believes himself called to religious service abroad, the expense of accomplishing which is beyond his means, if his brethren unite with his engaging in it and set him at liberty therefor, the meeting he belongs to is required to see that the service be not hindered for want of pecuniary means.

The Society of Friends believes that war is wholly at variance with the spirit of the gospel, which continually breathes peace on earth and good-will to men. That, as the reign of the Prince of peace comes to be set up in the hearts of men, nation shall not lift up sword against nation, neither shall they learn war any more. They receive, in their full signification, the plain and positive commands of Christ: "I say unto you that ye resist not evil,"—"love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully

use you and persecute you, that ye may be the children of your Father which is in heaven." They consider these to be binding on every Christian, and that the observance of them would eradicate from the human heart those malevolent passions in which strife and warfare originate.*

In the same manner the society believes itself bound by the express command of our Lord : "Swear not at all," and that of the apostle James : "But above all things, my brethren, swear not ; neither by heaven, neither by earth, neither by any other oath ; but let your yea be yea, and your nay nay, lest ye fall into condemnation ;" and therefore its members refuse, for conscience' sake, either to administer or to take an oath.

Consistently with its belief in the purity and spirituality of the gospel, the society cannot conscientiously unite in the observance of public fasts, and feasts, and holy days, set up in the will of man. It believes that the fast we are called to, is not bowing the head as a bulrush for a day, and abstaining from meats or drinks ; but a continued fasting from every thing of a sinful nature, which would unfit the soul for being the temple of the Holy Ghost. It holds that under the gospel dispensation there is no inherent holiness in any one day above another, but that every day is to be kept alike holy ; by denying ourselves, taking up our cross daily and following Christ. Hence it cannot pay a superstitious reverence to the first day of the week ; but inasmuch as it is necessary that some time should be set apart to meet together to wait upon God, and as it is fit that at some times we should be freed from other outward affairs, and as it is reasonable and just that servants and beasts should have some time allowed them for rest from their labour ; and as it appears that the apostles and primitive Christians used the first day of the week for these purposes : the society, therefore, observes this day as a season of cessation from all unnecessary labour, and for religious retirement and waiting upon God ; yet not so as to prevent them from meeting on other days of the week for divine worship.

The society has long borne a testimony against the crying sin of enslaving the human species, as entirely at variance with the commands of our Saviour, and the spirit of the Christian religion ; and likewise against the unnecessary use of intoxicating liquors.

* The reader who may wish to see this subject ably treated at length, is referred to "An Inquiry into the Accordancy of War with Christianity, &c." by Jonathan Dymond.

Friends believe magistracy or civil government to be God's ordinance, the good ends thereof being for the punishment of evil-doers, and the praise of them that do well. While they feel themselves restrained by the pacific principles of the gospel from joining in any warlike measures to pull down, set up, or defend any particular government: they consider it a duty to live peaceably under whatever form of government it shall please Divine Providence to permit to be set up over them; to obey the laws so far as they do not violate their consciences; and, where an active compliance would infringe on their religious principles, to endure patiently the penalties imposed upon them. The society discourages its members from accepting posts or offices in civil government which expose them to the danger of violating our Christian testimonies against war, oaths, &c., and also from engaging in political strife and party heats and disputes, believing that the work to which we are particularly called, is to labour for the spread of the peaceful reign of the Messiah.

It also forbids its members to go to law with each other; enjoining them to settle their disputes, if any arise, through the arbitration of their brethren; and if peculiar circumstances, such as the cases of executors, trustees, &c., render this course impracticable or unsafe, and liberty is obtained to bring the matter into court, that they should on such occasions, as well as in suits with other persons, conduct themselves with moderation and forbearance, without anger or animosity; and in their whole demeanor evince that they are under the government of a divine principle, and that nothing but the necessity of the case brings them there.

In conformity with the precepts and examples of the apostles and primitive believers, the society enjoins upon its members a simple and unostentatious mode of living, free from needless care and expense; moderation in the pursuit of business; and that they discountenance lotteries of every kind, music, dancing, stage plays, horse races, and all other vain and unprofitable amusements; as well as the changeable fashions and manners of the world, in dress, language, or the furniture of their houses; that, daily living in the fear of God and under the power of the cross of Christ, which crucifies to the world and all its-lusts, they may show forth a conduct and conversation becoming their Christian profession, and adorn the doctrine of God our Saviour in all things.

NOTE.—In the year 1827, a portion of the members in some of the American yearly meetings, seceded from the society, and set up a distinct and independent association, but still holding to the name of Friends. The

document issued by the first meeting they held, bearing date on the 21st of 4th month 1827, and stating the causes of their secession, says, "Doctrines held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious." The doctrines, here alluded to, were certain opinions promulgated by Elias Hicks, denying or invalidating the miraculous conception, divinity and atonement of our Lord Jesus Christ, and also the authenticity and divine authority of the holy scriptures. These, with some other notions, were so entirely repugnant to the acknowledged and settled principles of the society, that endeavours were used to prevent the promulgation of them. The friends and admirers of Elias Hicks and his principles were dissatisfied with this opposition to their views; and after some years of fruitless effort to get the control of the meetings of Friends, they finally withdrew and set up meetings of their own. In this secession, some members in New York, Philadelphia, Baltimore, Ohio and Indiana yearly meetings, and a few in New England went off from the society. In the others; viz. London, Dublin, Virginia and North Carolina, no separation took place. This new society, (commonly known by the appellation of Hicksites, after the name of its founder,) being still in existence, claiming the title of Friends, and making a similar appearance in dress and language, some notice of them seemed proper.

THE END



THE
EXAMPLE AND TESTIMONY
OF
THE EARLY CHRISTIANS
ON THE SUBJECT OF
WAR.

Extracted from "Essays on the Principles of Morality," &c.

BY JONATHAN DYMOND.

DURING a considerable period after the death of Christ, it is certain that his followers believed he had forbidden war; and that, in consequence of this belief, many of them refused to engage in it, whatever were the consequence, whether reproach, or imprisonment, or death. These facts are indisputable: "It is as easie," says a learned writer of the seventeenth century, "to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and war." Christ and his apostles delivered general precepts for the regulation of our conduct. And to what did their immediate successors apply the pacific precepts which had been delivered? They applied them to war: they were assured that the precepts absolutely forbade it. This belief they derived from those very precepts on which we have insisted: they referred expressly to the same passages in the New Testament, and from the authority and obligation of those passages, they refused to bear

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arms.* A few examples from their history will show with what undoubting confidence they believed in the unlawfulness of war, and how much they were willing to suffer in the cause of peace.

Maximilian, as it is related in the Acts of Ruinart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied, "I am a Christian, and can not fight." It was, however, ordered that he should be enrolled, but he refused to serve, still alleging *that he was a Christian*. He was immediately told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken:—"I cannot fight," said he, "if I die." He continued steadfast to his principles, and was consigned to the executioner.

The primitive Christians not only refused to be enlisted in the army, but when any embraced Christianity while already enlisted, they abandoned the profession, at whatever cost. Marcellus was a centurion in the legion called Trajana. While holding this commission, he became a Christian; and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison; but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterward, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicius Severus, was bred to the profession of arms, which, on his acceptance of Christianity, he abandoned. To Julian the Apostate, the only reason that we find he gave for his conduct was this:—"I am a Christian, and therefore I cannot fight."

These were not the sentiments, and this was not the conduct,

* "I say unto you, that ye resist not evil."

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you love your enemies, bless them that curse you, do good to them that hate you."—Matt. v. 39, &c.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v. 9.

"Have peace one with another."—Mark ix. 50. "See that none render evil for evil to any man."—1 Thess. v. 15. "God hath called us to peace."—1 Cor. vii. 15.

"Follow after love, patience, meekness."—"Be gentle, showing all meekness unto all men."—"Live in peace."

"Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you, with all malice."

"Avenge not yourselves."—"If thine enemy hunger, feed him; if he thirst, give him drink."—"Recompense to no man evil for evil."—"Overcome evil with good."

of insulated individuals who might be actuated by individual opinion, or by their private interpretations of the duties of Christianity. Their principles were the principles of the body. They were recognised and defended by the Christian writers their contemporaries. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters; and Tatian says that the Christians declined even military commands. Clemens of Alexandria calls his Christian contemporaries the "followers of peace," and expressly tells us "that the followers of peace used none of the implements of war." Lactantius, another early Christian, says expressly, "It can *never* be lawful for a righteous man to go to war." About the end of the second century, Celsus, one of the opponents of Christianity, charged the Christians *with refusing to bear arms even in case of necessity*. Origen, the defender of the Christians, does not think of denying the fact; he admits the refusal, and justifies it, *because war was unlawful*. Even after Christianity had spread over almost the whole of the known world, Tertullian, in speaking of a part of the Roman armies, including more than one-third of the standing legions of Rome, distinctly informs us that "not a Christian could be found among them."

All this is explicit. The evidence of the following facts is, however, yet more determinate and satisfactory. Some of the arguments which at the present day are brought against the advocates of peace, were then urged against these early Christians; and *these arguments are examined and repelled*. This indicates investigation and inquiry, and manifests that their belief of the unlawfulness of war was not a vague opinion, hastily admitted and loosely floating among them, but that it was the result of deliberate examination, and a consequent firm conviction that Christ had forbidden it. The very same arguments which are brought in defence of war at the present day, were brought against the Christians sixteen hundred years ago; and sixteen hundred years ago, they were repelled by these faithful contenders for the purity of our religion. It is remarkable, too, that Tertullian appeals to the precepts from the Mount, in proof of those principles on which we insist:—*that the dispositions which the precepts inculcate are not compatible with war, and that war, therefore, is irreconcilable with Christianity*.

If it be possible, a still stronger evidence of the primitive belief is contained in the circumstance, that some of the Christian authors declared that the refusal of the Christians to bear arms was a fulfilment of ancient prophecy. The peculiar strength of this evidence consists in this,—that the fact of a refusal to bear arms is assumed as notorious and unquestioned. Irenæus, who lived about the year 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares and their

spears into pruning-hooks, *had been fulfilled in his time*; "for the Christians," says he, "have changed their swords and their lances into instruments of peace, and *they know not how to fight.*" Justin Martyr, his contemporary, writes,—"*That the prophecy is fulfilled, you have good reason to believe, for we, who in times past killed one another, do not now fight with our enemies.*" Tertullian, who lived later, says, "You must confess that the prophecy has been accomplished, as far as *the practice of every individual is concerned* to whom it is applicable."

It is therefore indisputable, that the Christians who lived nearest to the time of our Saviour believed, with undoubting confidence, that he had unequivocally forbidden war; that they openly avowed this belief; and that, in support of it, they were willing to sacrifice, and did sacrifice, their fortunes and their lives.

[Professing] Christians, however, afterward became soldiers: and when?—When their *general* fidelity to Christianity became relaxed; when, *in other respects*, they violated its principles; when they had begun "to dissemble," and "to falsify their word," and "to cheat;" when "Christian casuists" had persuaded them that they might "*sit at meat in the idol's temple*;" when [professing] Christians accepted even *the priesthods of idolatry*. In a word, they became soldiers when they had ceased to be Christians.

The departure from the original faithfulness was, however, not suddenly general. Like every other corruption, war obtained by degrees. *During the first two hundred years, not a Christian soldier is upon record.* In the third century, when Christianity became partially corrupted, Christian soldiers were common. The number increased with the increase of the general profligacy; until at last, in the fourth century, [nominal] Christians became soldiers without hesitation. Here and there, however, an ancient father still lifted up his voice for peace; but these, one after another, dropping from the world, the tenet that *war is unlawful* ceased at length to be a tenet of the [professing] church.

Let it always be borne in mind by those who are advocating war, that they are contending for a corruption which their forefathers abhorred; and that they are making Jesus Christ the sanctioner of crimes, which his primitive followers offered up their lives because they would not commit.

THE END.

MEMOIRS

OF THE

LIFE OF DANIEL WHEELER,

▲

MINISTER OF THE GOSPEL,

IN

THE SOCIETY OF FRIENDS.



PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,

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MEMOIRS OF DANIEL WHEELER.*

HAVING frequently derived much valuable instruction from the perusal of narratives of those who have long since exchanged an earthly for a heavenly inheritance, the thought has at times occurred to me, that a short memoir of my own life, however evil, might, under the Divine blessing, be made, in like manner, useful to others. But, perhaps from the humiliating conviction that days, as without number, have been miserably devoted to madness and folly, in forgetfulness of a long-suffering Lord God, the guilty mind would gladly hide the remembrance of these for ever in oblivion, and pass over them in silent abhorrence; or, conscious that there yet remains a stubborn and unsubdued residue of human corruptions,—a sense of unworthiness and unfitness may have hitherto operated to retard the undertaking: lest the creature should in any degree be exalted, to whom shame only, with blushing and confusion of face, must ever belong.

Whatever may thus far have impeded any attempt of the kind, I am induced, not as a matter of choice, but as a duty, now in the sixty-first year of my age, to commence the work, as a faithful testimony for the advancement of our holy Redeemer's kingdom in the hearts of my fellow-creatures.

I was born in London, the 27th day of the Eleventh month, 1771: my parents, William and Sarah Wheeler, were members of the established religion of the country, and strict adherents to all its rites and ceremonies. They had a large family of children, whose minds they endeavoured to imbue at an early age with the fear of their great Creator—taking them regularly to attend the performance of public worship, and also reading the Holy Scriptures in the family at home; portions of which I well remember reading aloud when very young. I have but a very indistinct recollection of my father's person, not being quite seven years old when he died, leaving five children, of whom I was the youngest. My mother was endowed with a large capacity, combining great sweetness with firmness of mind. Of the loss of

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such a parent, I was very sensible, being about twelve years old at the time.

[D. W. was engaged, for a time, as assistant to his father's successor in the wine trade ;—he thus comments upon the business :]

I should not feel easy without noticing, in this place, for the benefit of others, the manifold temptations to which young people are necessarily exposed, when brought up to trades similar to that in which I was then employed. From the nature of these trades, there is scarce a probability of escape from insensibly falling into habits (much more readily acquired than shaken off) of tasting different kinds of wine and strong liquors, which too often lead the way to intemperance. The injurious effects of these practices, and of such exposure, having been felt and witnessed by myself, make me the more desirous to warn others against the business.

[He went to sea in the merchant service at an early age, and soon afterwards entered as a midshipman on board a ship of war. His narrative continues :—]

This change was to me as an introduction to a school, which is not often equalled, and but seldom surpassed, for vice and immorality.

It was not long before we sailed for the Isle of Man station. This was a stormy and dangerous passage, in which, through Divine mercy, we were favoured to witness a marvellous preservation from shipwreck,—the dawn of day just discovering to us in time the small island of Grasholm ; towards which the vessel was drifting in a direct course, and already within a short distance of the breakers. We were lying to, at the time, under two or three storm-sails ; but there happily being room to wear clear of the rocky crags, the danger was soon left behind.

[During the following year] I was received on board a ship of the line, then bearing the flag of a Rear-Admiral. This advance, whilst it seemed to pave the way to promotion, opened at once a door to an extensive range of acquaintance with officers on board, whose [evil] example I endeavoured to follow, until nothing but the want of means prevented my going still greater lengths than the worst of them. Whilst in this ship, when about sixteen years of age, having been unwell, and probably led to reflect a little on that account, I was made sensible of a Divine visitation being extended to me : disclosing with indubitable clearness the vanity and emptiness of every earthly station, tarnishing the pride and glory of this perishing world in my sight ; and which, though little understood and less regarded at the moment, has since, at different periods of my chequered life, been brought to

my remembrance. When this occurred, although then entered into the bond of iniquity, I had not launched so fully into its dreadful abyss, as was afterwards most lamentably the case; and from what I have since witnessed of the strength and power of redeeming love, a belief is induced, that if this warning voice, then sounding in the secret of my sinful heart, "Behold, I stand at the door and knock," had been hearkened unto, and waited upon, my footsteps, even mine, would have been conducted from the horrible pit to which they were fast verging.

I continued nearly six years in the navy: but were all the changes from ship to ship enumerated which took place during that time, and the great variety of incidents which befell me, they would swell this narrative far beyond the limits intended. It may suffice for me to say, that notwithstanding the many and great dangers I was exposed to, and the hardships and sufferings I had to endure, through all which I was preserved and sustained in a manner at this day inconceivable to myself; yet none of these things were sufficient to soften the rocky heart, or bring me to a sense of my lost condition; for whether on board or on shore, in harbour or at sea, or in whatever country, if I could meet with associates prone like myself to evil, I was always ready to hasten with them to it, either in word or in deed.

An expected war with a foreign power had occasioned an unusually large fleet to collect at Spithead; but after a time, the differences being adjusted, the ships were dispersed to their respective posts, and that to which I belonged was paid off. She was commissioned again the next day as a guard-ship, and I have no doubt that I might have resumed my station as one of her mates, had I made application; for with all my private failings, as a poor sinful creature, my public character had not suffered in any of the ships in which I had served, but rather the contrary; for my pride and presumption had often prompted me in moments of extreme danger, in a daring manner to take the most hazardous post, even when duty did not require it, or warrant the risk. But instead of applying to be reinstated in my former berth, I remained on shore in pursuit of sinful gratifications, with increased avidity; and going up to London, so much time elapsed before my return, that I never afterwards attempted to procure a situation in the ship I had left, or in any other. In this way I left the service altogether; and would I could say, that I left the service of sin at the same time. I now found the disadvantage of not having been regularly brought up to a trade—for want of this knowledge I was alike unfit for all employment.

Towards the latter part of the time of my being in the navy, it was suggested to my lost and bewildered mind, by the subtle

destroyer of men, that nothing short of making away with myself, could extricate me from the difficulties by which I was surrounded, and shelter me from shame and disgrace; and the method of its accomplishment was at seasons hinted at. But—blessed be the name of the Lord God of heaven and earth for ever!—his invisible arm preserved me from this dreadful snare; and in the greatness of his love and strength he hath at this distant period put it into the heart of his unworthy creature to record his mighty acts, to his praise and to his glory, with humble and reverend thankfulness. Greatly do I desire, that if this relation should ever fall into the hands of any poor sinners, servants of the cruel taskmaster, as was then my lot, that such may be hereby strengthened and encouraged to look unto the Lord their God for help, even though they may be plunged into the very gulf of despair: for “his compassions fail not;”—his tender mercies are over all his works; and he will give strength to them that have no might of their own, to resist this, and every other temptation of that wicked one, who was a liar from the beginning.

[After remaining until all his resources were exhausted, and feeling unwilling to reveal his destitute circumstances to his friends, he entered the army as a volunteer. After all the pains he had taken to screen his fallen situation from notice, he was ordered to Plymouth, the place where, of all others, he had most acquaintance. “But,” says he, “I was so completely metamorphosed in appearance, that I was never, in one instance, found out by any whom I had formerly known, even when brought into close contact.”

The regiment in which he had enlisted formed part of the garrison of Dublin, during the troubled period of the Irish rebellion.]

Discontent increasing, and disturbances breaking out in the interior of the country, small detachments of troops were despatched from Dublin, to strengthen the authority of the magistrates in their endeavours to maintain public tranquillity, and to afford protection to the peaceable inhabitants from the nightly depredations of numerous gangs of misled and intoxicated desperadoes, to which they and their property were constantly exposed, under a variety of pretences. It was my lot to be chosen with the first of the detached parties, to a share of this dangerous and harassing service; on which, such was at one time the emergency, that we were kept on the alert night after night, without any intermission, for a week together, with only such intervals of rest as could be procured in the daytime. Whilst on this expedition, on a particular enterprise with a constable, I was, to all appearance, reduced to the necessity of taking the life of another to save my own. The constable, perceiving the danger, had left me

alone ; when I was suddenly attacked by a poor infuriated creature, in a state little short of perfect madness from continued intoxication, supported by several others, but in a less outrageous condition. I kept him at bay for some time ; but at last he got so near, that it became every moment more difficult to avoid being reached by the violent strokes he made with some kind of weapon, I think of iron, which were repeatedly received by the firelock in my hands, then loaded with ball. In this situation there seemed left to me no other than the dreadful alternative of shooting him to save myself. I called in vain in the language of appeal to the other people to interfere : they stood by, as if to see how matters were likely to terminate, before they began to act or take a part of any consequence either way, which they nearly carried too far : but when they saw me actually preparing to shoot the man, they hastily cried out, " spare life ! spare life ! " —which I only wanted their help to enable me to accomplish. They then seized him, and in the midst of the struggle and confusion which took place amongst themselves, my escape was happily effected. I cannot suppose, at that time, when I wanted only the help of other men to enable me to spare life, that the principal motive was other than that of self-preservation. Therefore it is greatly to be feared (although that heart must be callous indeed, which in all such cases does not recoil from the horrid act) that it was not love to my fellow-creature which prompted the desire in me to save his life. Let none mistake it as such. I have frequently thought of this circumstance since it occurred, I hope with humble thankfulness to the great Preserver of men ; and now on committing it to record, as one of those many events in which there was but one step between me and the grave, and whilst shuddering at the strong recollection of it, my soul magnifies that unmerited and amazing mercy, afresh displayed to my understanding. Thus, as my history rolls on, the enormous load of debt which I already owe unto my Lord still accumulates ; and verily it never can be liquidated, but in that infinite and wondrous mercy, which delighteth to forgive every repenting sinner, who, in the depths of humility and abasedness of self, has indeed " nothing to pay " withal.

[During his absence on this service, he was promoted and soon after chosen to assist in the writing department of the Commander-in-Chief at Dublin ;—a situation which afforded him greater means and more leisure to plunge into the dissipations of that large metropolis.]

Thus [he resumes], adding sin to sin, and making farther woful work for repentance. Although at times, in the midst of these evil practices, I was made sensible of convicting reproofs,

sufficient to have awakened any one but myself; yet they only served to deter me for a short interval from persisting in them, or until another opportunity offered;—such was their dominion over me. This course was, however, at last stopped, by the sudden march of the regiment to Granard; but not before my health had begun to suffer from my folly.

Our stay was not long at this place; for the French revolution, which had occurred about two years before, now began to occasion more frequent movements and changes amongst the military. I was engaged in some hazardous enterprises whilst lying here; and although the town was small, and our time in it short, yet there were sufficient temptations to be found for my unwary feet to fall into. From this place, a part of the regiment, consisting of two hundred picked men and a suitable number of officers, was drafted to serve in an expedition then preparing to act in the West Indies. The same quota was selected from every regiment in Ireland, then seventeen in number,—and possibly from every regiment in England also. From all the information that I could ever obtain, the greatest part, if not the whole, of these poor devoted [men], then declared to be the flower of the British army, fell victims to the climate and the war. I mention this lamentable fact, although foreign to my subject, to perpetuate all in my power [the knowledge of] the ravages of this horrid and desolating scourge of the human race. At the same time, under a deep sense of my then sinful condition, my mind is struck with admiration, that I was not included in the above-mentioned draft, to which I was no less liable than others; were it only as a punishment which I so justly merited, for my unprecedented rebellion against a long-suffering and all-gracious Lord God.

Our next remove was to Galway; where, after some weeks, I was again promoted, from what cause I do not now remember; but, as had been the case in the navy, so now, however profligate my conduct in the general, I still kept up a fair name, by being ready for all the duties that devolved upon me.

[At this time, several new regiments were raising by field-officers, for the purpose of prosecuting more vigorously the continental war. To assist in the equipment and discipline of one of these regiments, Daniel Wheeler, with two others, was selected, and soon after again promoted.]

From the pressure of his military duties, his course of life for a time was not, perhaps, quite so dissipated; but the evil root still remaining did not fail in due time to bring forth those evil and bitter fruits of which he afterwards so deeply repented. His narrative continues:—]

Such was the urgency of affairs just then, that, whilst in a raw

and incomplete state of discipline, almost beyond conception, from the wildness of character of the class of people of which the principal part of the regiment was composed, immediate embarkation was ordered. When the time for sending off these newly raised troops was fully come, the utmost despatch was necessary; for it was very evident, that had time been allowed for the information to spread to any material extent, the embarkation could scarcely have been effected without bloodshed. As it was, though the preparations commenced soon after three o'clock in the morning, the concourse of people assembled together was immense, to behold their countrymen in every relation of fathers, husbands, brothers, and sons, forced away from their native shores, —I may say forced away, for it was necessary to assemble a strong military force from the garrison to insure the embarkation, which, after all, was not effected without some difficulty. From my own personal knowledge of the fate of many of these poor [men], and of the destination of those remaining after I left them, I think it scarcely probable that any of them ever returned.

We were favoured with a fine passage to the Severn, and landed about six miles below Bristol; in which city we remained one night, and then marched forward to an encampment, where several other regiments were previously assembled, at Netley Abbey. From the undisciplined condition, with but small exception, of the officers and men who composed our regiment, it was only reasonable to suppose it had now reached its destination for the present; but after a few weeks' training, it was numbered with the line. We received a set of new colours, and embarked on Southampton river, with the other regiments which formed the camp at Netley Abbey, to join the British army then on the continent, under the command of the Duke of York. We dropped down to Spithead next morning, and the same afternoon, Earl Moira, the commander-in-chief, having joined the expedition, we sailed, thirty-seven ships in company, under convoy, to the coast of Flanders.

[After a rather tedious passage they reached Ostend. The number of British troops under the Earl of Moira was little more than 7,000, whilst the French force, through which they had to pass, was estimated at 80,000; and so posted as almost to preclude a junction with the Duke of York's army. The success and safety of the enterprise depended upon the ability to elude, in forced marches by night, the vastly superior forces of the enemy.

To facilitate the landing at Ostend, a large float was constructed, to be used in addition to the boats. This float was ill-adapted for the purpose; and, in the hurry, it was overladen

with soldiers, and quickly overturned. Being encumbered with arms, baggage and provisions, many of these men perished.

"I landed," says D. W. "on the main shore, and thus providentially escaped.""]

On the morning that we landed, I might doubtless have been supplied with a blanket, in common with others; but as I occupied a station in which little rest could be expected, even when others slept, and supposing that I should be able to borrow, this opportunity was lost; but I afterwards regretted the non-acceptance of it. From the day we left the transports, several weeks elapsed before I got to sleep under the cover of a tent; as these, with the rest of the luggage and stores, were left on board the ships. We remained upon the sand-hills near Ostend three days and nights, and then commenced a march which could scarcely be equalled for fatigue and hardship; as we were wholly unprovided with provisions, and every common necessary, with which the generality of troops are usually furnished at the opening of a campaign.

It would be no very difficult task for me, at this day, to enter into minute detail of particular circumstances; for, although so many years have rolled away since these miserable scenes were shared in and witnessed, yet such are the strong impressions stamped on my memory by the sufferings endured, and the manifold deliverances which followed, that while endeavouring to insert such incidents only as are needful to preserve the chain of history, transactions that have been long forgotten, though they once formed a prominent feature in the toils of the day, are recalled from oblivion in a remarkable manner. I must, however, forbear to intrude them here, and proceed again with saying, that, on leaving the neighbourhood of Ostend, we penetrated into the country by way of Ghent. The first halting-place of the army, in the evening of the same day that it left the coast, was called the "Pigeon's Nest;" but it did not prove a very quiet one,—for by two o'clock in the morning, the advance of the enemy was announced by the firing of the picquets, by which we were surrounded. Whether this attack was intended to alarm only, or to endeavour to take us by surprise, I never understood; if the latter, it certainly failed, for the troops were literally sleeping on their arms, covered with their blankets, so that in a few minutes a line was formed, with the commander-in-chief present. It was, however, considered prudent to remain there no longer; and in half an hour this post was abandoned, and the march continued until noon the next day, when a stoppage occurred, from the French having occupied a bridge over which we had to pass. Notwithstanding the men were almost ready to

faint for want of food, having scarcely tasted anything for twenty-four hours; yet, on its being proclaimed through the line that volunteers were wanted to force the passage over the bridge, a sufficient number immediately offered; apparently glad of such an opportunity. After three hours' detention, the obstruction was removed. The army then moved forward until midnight, although its course was much impeded by a tremendous storm of thunder, lightning, and heavy rain, which commenced at nine, p. m., and continued several hours. Notwithstanding the constant exposure to every shower of rain that fell, without covering over my head, and with no couch but the earth, and that at times soaked with wet; whilst harassed with fatiguing marches night after night, and with little rest by day; amidst hunger and thirst, being often short of food for days together, and occasionally no [wholesome] water to be had, without digging a well to procure it; and although for several weeks together my clothes were never taken off, but to renew a shirt, and my shoes but seldom off my weary feet;—yet, through all, my health was not materially affected, till near the approach of winter. But in the above description, not one-half has been told of that marvellous mercy which was still extended for my preservation, when many fell by the sword, or were taken captives by the enemy,—when thousands were swept off by pestilence,—and whilst unhurt myself, I saw the wounds of others bleed.

As the winter approached, the health of the troops began to fail to an alarming and awful extent, from exposure to cold rains which fell almost daily; and yet we were compelled to keep the field, being constantly on the retreat before the greatly superior force of the enemy. As we drew near the walls of Nimeguen, the British forces made a stand, probably to afford time for preparing a floating bridge across the Waal, to secure our retreat behind that river.

[As the French used every effort in their power to prevent their retreat, and fresh forces were continually arriving, the contest became more and more severe, and “on the last day the cannon scarcely ceased to roar from sunrise to sunset.”]

I had been going about in the wet for several days previous, without the practicability of obtaining dry clothes; and this day being colder and more rainy than usual, with the increased exertion necessary on account of the threatening aspect of things close upon us, might hasten an illness, the foundation of which had already been deeply laid, and which began with shivering fits, just in the interval of waiting for the expected courier to call us to the field of slaughter. About three o'clock in the afternoon, a light dragoon arrived with a despatch, but instead of its

hastening us to the scene of action, it proved to be an order for us to join the rear of another regiment, then retreating towards Nimeguen. Our army, after sustaining for many hours with great loss the unequal combat, was at length compelled to retire. After we had moved forward two or three miles, the coldness and shivering I had previously felt were succeeded by violent heat and fever; my throat seemed almost closed up, and I became more and more affected with something of the cramp kind, which nearly prevented my standing upright.

[As they came in sight of the bridge before mentioned, being near the colours of the regiment, Daniel told the officer who carried one of them, he should never go over that bridge. The assertion proved correct—for as night drew on, and it became colder, his illness so increased that he left the line, and leaned against the wall of a house, no longer able to proceed.]

In this position I remained for some time; and after having painfully beheld the last of the rear of the regiment pass on and leave me behind, there seemed to be no hope left, as the only men in the world from whom I could expect a helping hand were all out of sight. But, although apparently forsaken by all, and left to perish unseen and unknown, yet that ever-compassionate Arm, which had so often been with me in extremity, was again stretched out, and did not long allow me to remain in this deplorable condition; but in adorable mercy, my gracious Lord was pleased to put it into the hearts of some of the regiment, who knew the real cause of my absence, to send two of the men back to endeavour to find me out, and render every assistance in their power. [They left him with a picquet of cavalry.] Here the wife of a soldier gave me some ground pepper mixed with heated spirits; and although, from the state of my throat, I could scarcely swallow the fiery mixture, yet it proved useful, considerably relieving the pain in my stomach, and renewing the general warmth.

[The next morning Daniel Wheeler was put on board a vessel, with other sick and disabled soldiers; the hold was crowded with men, in the various stages of a violent epidemic disorder. A party of French hussars appearing on the banks of the river, such of the sick as were at all able to stand, of whom he was one, were called on to aid the sailors. The French, however, could not bring any cannon to bear, until the rapid current of the Rhine had swept the vessels out of their reach.]

Soon after, returning to the hold, the dead body of a fellow-sufferer who had lain next but one to Daniel, was dragged past him. The night came on cold and frosty, and he became much worse, his strength having almost failed him. Notwithstanding

his deplorable case, with the assistance of three or four of the people, he was helped to reach the deck, preferring to pass the night in that bleak situation to breathing the close and tainted air of the hold. In two days more they arrived at Rhenin, a town close to the bank of the Rhine, where an old monastery was fitted up as an hospital for the British sick. With the assistance of an acquaintance he was conveyed to the hospital, and a surgeon procured to examine him, who, in answer to a suggestion for his relief, replied,] not aware, [continues D. W.,] that I heard all that was passing between them,—“He will not want anything long.”

By this it was evident that mine was considered a hopeless case; which could not be wondered at, the disorder having been so fatal, that those who had recovered were said not to average more than one in fifty; and as my attack had been so long neglected, the conclusion was reasonable. In a few days I was so much recruited as to be able to walk about the town: but it was a distinguishing characteristic of this complaint, that having once had it, was no security whatever against a second attack,—and that those who got well through it the first, or perhaps the second time, were frequently its victims on the third encounter. I found by experience that this report was not without foundation, for instead of being fully restored to health again, as for the first few days seemed probable, the disorder returned a second time, and with much more violent symptoms. As a state of high delirium soon came on, I was but a short time sensible of what transpired, after the application of a large blister; except the workings of a terrified imagination, some of the impressions of which, even at this distance of time, are not wholly obliterated from my memory,—so deeply and strongly were they engraven. From the treatment which followed when no longer delirious, the disorder must have been of the nature of typhus. I was wholly unable to move in any direction, from extreme weakness; and so generally was this the case in this disorder, that a man was appointed in every ward to go round occasionally, to turn from one side to the other, such of the patients as were incapable of turning themselves. I was at length brought so near the brink of the grave, that, to all appearance, no alteration for the better could be expected. I am not aware that I had even a wish to live; but my mind was so reconciled to the prospect of death, which then seemed near and inevitable, that I had given my watch into the hands of the person who had visited the galliot, with a request, that he would inform my family where I had ended my days. Indeed, when some expectation of recovery was at last held out, I could not help looking forward with a

feeling of regret, to the probability of having again to encounter the series of hardships and distress, to which I should unavoidably be subjected.

[As he regained a little strength, the horrors by which he was surrounded began to be more fully disclosed. Having daily heard the sound of the hammer, he found it to proceed from the nailing up of the coffins in the "dead-house," immediately opposite his windows,] affording, he proceeds, full opportunity for my beholding the striking and affecting scene, which could not fail to excite feelings of horror and dismay, in one so much enervated by the very disease I now witnessed to be so fatal to others. When the deaths so increased that the Dutch could not supply coffins, the method of sewing up the bodies in the bedding they had occupied was resorted to.*

[The regiment to which he belonged being quartered in a village, about two miles from the opposite bank of the Rhine, he was recognised by some of the officers who were searching for their missing men among the sick. In his present situation, being in continual danger of a relapse, they solicited his release; this the medical men refusing, as premature, D. W. left the hospital in a clandestine manner.]

From this time I rapidly gathered strength, and at the end of a week was so much recruited, as to venture back to the hospital to see how those fared whom I had left behind; at the same time, it is very probable, to show how I had fared myself; without any fear of being detained, as I was evidently much stronger than when under their roof. To lessen the fatigue, I procured a horse for the excursion, and proceeded accordingly towards the riverside. The risk I then ran, however unwarrantable, afforded me another opportunity of seeing the effect of a renewed attack of this dreadful disorder upon a Scotch sergeant of the Highland Watch, who had had the fever twice, and both times recovered from it. He was a very stout man, and when I left the hospital, appeared in perfect health and strength. In the interval of my absence, he had been seized with it a third time, and when I saw him, had nearly finished his course; he was speechless, and survived but a short time afterwards. I think this last time, he was ill only three days. Although I escaped any farther infection, yet I was punished for my temerity before getting back again to Kesterne.

[His horse lay down with him in crossing a sheet of shallow

* The accounts of the deplorable treatment of the sick, and of the disasters of the British army, in their retreat to Bremen, as given in the Annual Register of 1795, more than confirm the description of the author of this biographical sketch.

water: he was extricated with difficulty, and travelling afterward in this wet condition, in a keen frosty night, in an open wagon, was threatened with a renewal of the disorder.] By the timely use of medicines, I was favoured, he says, not according to my desert, to escape without any serious indisposition.

In looking back at the marvellous manner in which I was sustained through all this conflict, and again restored as one brought back from the dead, I cannot avoid adverting to that period of my illness, when my mind felt so reconciled to the prospect of death, as before-mentioned; and I now fully believe, from what I have since been mercifully favoured to experience, that so far from being, in any degree, prepared for such an awful event, a deceptive feeling must have been superinduced by the state of torpor and insensibility in which I then was, and which totally benumbed any better feelings and desires as to the future. To this may be added, a predominating fear of having to endure more of those sufferings, of which I had had no small share; which, the probability of being again restored to health, seemed to banish every hope of escaping. Truly awful is the thought which this view of my then lost condition occasions, when I contemplate the wo and misery which must have been my eternal portion, if unutterable mercy and long-suffering had been withdrawn: and if the soul had been required of one, who had witnessed no repentance towards God the Judge of all, except what at times the fear of punishment had extorted; and who was a stranger to that saving faith in the Lord Jesus Christ, as the "Lamb of God that taketh away the sin of the world;"—without which, his precious blood would have been shed in vain for me. I should thus have died in my sins, which, unrepented of, would have followed after to judgment, in terrible array against my guilty soul—and yet when my end was apparently so near and inevitable, if such questions as are frequently proposed on the like occasions had been put to me, I have little doubt, but satisfactory answers would have been returned, as to my belief and hope in the essential truths of the Gospel. But, alas! this would have been from hearsay, and traditional report, and not from any heartfelt, saving knowledge of my own: for it is now plain to my understanding, that no man can have saving faith in Jesus Christ, who is unacquainted with, and does not walk in, the light of that Divine Spirit, which is so justly styled the Spirit of Faith. It is through this alone, the death and sufferings of Christ, and his whole sacrifice for sin, are availing, and truly applied to all those, who, through faith, lay hold of Him, the true Light and Saviour of them that believe. These can say to others, from blessed and sensible experience,—“Be

hold the Lamb of God, that taketh away the sin of the world :”—they have received the atonement by him, and they reap the glorious fruit and benefit of his death and suffering for sin, by the sacrifice of himself, and of his resurrection and ascension ; in that he ever liveth to make intercession for those, who are thus willing to comè unto God by him. A man may yield an assent to all the great and solemn truths of Christianity,—the miraculous birth, holy life, cruel sufferings, ignominious death, and glorious resurrection and ascension, of our blessed Redeemer ;—he may believe, in the abstract, in his inward and spiritual appearance in the hearts of mankind, by his Holy Spirit ; and yet he may fall short of the prize immortal,—unless he comes to witness the saving operation of the Holy Spirit in his own heart, and to know thereby, through faith in it, a purifying preparation for the kingdom of righteousness, peace, and joy in the Holy Ghost. How can I sufficiently appreciate or declare the extent of the endless mercy, which suffered me not to perish in the midst of my sins, when so many were swept away by the same pestilential disorder ? After having mentioned the facts connected with my sickness and recovery, it seems only due, however feeble on my part the effort, to press the necessity of contending for that saving faith, “once delivered to the saints.” Without it, all religious profession is a dream, a shadow, and a doubt ; but with it, a glorious reality ;—yea, the substance of things hoped for, the evidence of things not seen,”—even the salvation of the soul, through Christ Jesus our Lord.

Whilst the severity of the winter greatly facilitated the operations of the French army, by enabling them to cross the frozen rivers without difficulty, and at almost any given point ; so it contributed most effectually to harass the diminished numbers of the retreating British forces. It was the more felt from the scarcity of provisions.

During this harassing march, at such an inclement season, many of the poor men lost parts of their toes, by imprudently sitting down in the frost for too long a time at once, and from not having their feet properly protected. I can well remember having been so wearied myself, as to come to the determination to sit down, and risk the consequence,—although fully aware of the danger of falling asleep in such circumstances ; but I was prompted by a secret impulse to resist the inclination, although nearly overcome with fatigue. Then, after moving about awhile longer, I have again begun to give way, but still struggled on, and when at last, it seemed as if human nature must give up, the thoughts of relations in England, as if I had had a home, would cross my mind, and stimulate me to try again in hope,

until something has occurred, to bring relief, and shelter, and repose. Perhaps, if more food could have been procured, the propensity to sleep, which exposure to cold occasioned, would have been irresistible. In this manner the winter wore away : but at length we got so far out of the reach of the French, as to allow a longer space of time for rest at each place we arrived at. The cold weather continued, until we reached the banks of the river Weser ; when the retreating wreck of our army was unexpectedly cheered with the sight of the mast-heads of the British fleet, lying off Bremen-leke, and waiting to convey it from the shores of the continent ; where it had witnessed so much distress, wasting, and destruction.

[Here ends the author's biographical sketch of his own life.]

In the autumn of 1795, Daniel Wheeler obtained a commission in a regiment destined for the West Indies, and sailed with the expedition appointed to that service, under Sir Ralph Abercrombie, the fleet, including convoy and transports, consisting of about two hundred vessels, with nearly sixteen thousand troops on board. During this voyage he experienced some remarkable preservations, to which he often afterwards referred, as the merciful interpositions of an overruling Providence ; of these, the following is one. The vessel in which he was to have sailed, was considered a remarkably fine one, but was much crowded, from the preference given her. On the day before their leaving port, he proposed to one of his friends that they should go on board a collier lying along-side, being one of the hired transports. His fellow-officers ridiculed the idea of preferring her to the noble ship in which they were ; but he and his friend persisted in their intention, and, although straitened for time, succeeded in obtaining permission to transfer themselves according to their inclination. The same evening, a dreadful storm arose, in which the vessel they had quitted went down, with all on board. His heart had, in some measure, been softened by previous chastisements, and this signal preservation produced in his mind indescribable emotions, under a sense of his own sinfulness and unfitness to appear before the tribunal of eternal justice, and of the mercy of God in sparing him awhile longer. A sincere repentance was commenced, and though the work was gradual, its fruits were soon apparent to those around him. After a stormy passage, they were once in sight of the West India Islands, but were driven back by a tremendous hurricane, in which several of the vessels foundered, and great numbers of the troops perished. A malignant fever also raged with fatal violence amongst the crews of

the fleet ; twenty-seven deaths occurring from this cause, in the ship in which Daniel Wheeler had embarked.

Bowed under the chastening hand of God, he sought in silent, fervent prayer, for the forgiveness of his sins for Christ's sake : he did not mention the state of his mind to any one, looking to the Lord alone for help. Many years afterwards, on being questioned as to the means made use of in the Divine hand for effecting "a new birth unto righteousness," he said, that he could not remember any outward means having been employed, unless, indeed, he might except a storm at sea, when his mind was deeply affected ; and under a feeling of his own lost condition by nature, he was mercifully enabled to see the remedy and the entire spirituality of the Gospel dispensation.

In accordance with this feeling, he remarked,—“I was at this time convinced of Friends' principles, they being neither more nor less, in my estimation, than pure Christianity ;” adding, “I remember when Friends visited me on my application for membership, I told them I was convinced at sea ; for I verily believed, in looking back, that this had been the case : no human means were made use of ; it was altogether the immediate work of the Holy Spirit upon my heart.”

At an early period of his religious course, he became dissatisfied with the military profession, believing it to be altogether inconsistent with the spirit of the Gospel, which breathes “peace on earth, good will to men ;” and he resolved, if permitted again to reach the shore, that he would endeavour to lead a life to the glory of that Being who had so mercifully visited him with his own free grace. To this resolution he adhered ; and on the return of the fleet in the First month, 1796, he resigned his commission. For some time subsequently to this event, he was an inmate of the family of an elder sister, residing in the neighbourhood of Sheffield. She had married a member of the Society of Friends, and had herself become convinced of their principles, and united to them, before the return of her brother from the army. In this congenial retreat, his mind became increasingly impressed with the importance of Divine truth ; and in the course of a few months, he was led openly to espouse those views of it, of which, in after years, he was an unflinching advocate. The little meeting of Friends which he attended at this period, was that of Handsworth Woodhouse ; and although usually held in silence, he was often known to refer to some of these seasons, as times of peculiar instruction to his mind, in which the power of the Lord was sensibly felt, and his Truth revealed.

Being thus entered as a scholar in the school of Christ, he was brought into a state of deep humility, and instructed that the

only path in which he could walk with safety, was that of self-denial. Much mental conflict was now his portion; but peace was only to be obtained by an entire surrender of the will, and in conformity to what he believed to be required of him, he adopted the plain dress. He once recounted to a friend, in lively terms, the trial it was to him, to change a conspicuous article of dress, for one different from that which he was accustomed to wear; especially as, in going to the meeting at Woodhouse, he generally met a number of his former gay acquaintance on their way to the same place of worship he also had previously attended. So hard was it, in this instance, openly to appear as a fool before men, he thought, if his natural life might have been accepted as a substitute, he would gladly have laid it down;—but this was not the thing required.

He diligently examined his heart; and believing submission to his Master's will required it, in child-like obedience and dependence, he yielded, made the change, and found his difficulties to vanish, and peace to flow in his mind. Being faithful in this, and other requisitions of duty, as he humbly walked onward in the just man's path, he realized the truth of his Master's declaration,—“He that is faithful in that which is least, is faithful also in much;”—and received the promise attached to faithfulness in the little, in being made ruler over more.

In the course of the year 1797, he was received into membership with the Society of Friends, and about the same time entered into business in Sheffield, in the seed trade. It was striking to those around him, to observe how readily he adapted himself to this total change of habits, applying himself with energy and assiduity to his new occupation: and by the Divine blessing on his exertions, he soon succeeded in obtaining a business fully adequate to his very moderate desires.

Some of his remarks upon entering into business are so excellent and practical, it is deemed right here to insert them, with the expression of a belief, that when the same spirit shall actuate all who begin, and all who carry on, business, instances of failure and miscarriage will be rare:

“Little is enough, when our desires are bounded by moderation;—as for myself, I can truly say, that when I began business, I had no artificial wants, and my real wants were very few. I never studied to keep up appearances, and be like other people; all around me knew I had but small means, and I made no other pretensions. I endeavoured, I think, to the best of my ability, to seek the Lord, and positively did not look beyond a sufficiency of food and raiment; and although an utter stranger to business, in every shape, my way was made prosperous.”

He has been frequently heard to refer to this period of his life, as one of great peace and comfort; and it appears to have been a time, in which his experience of the reality and power of Divine grace was deepened and enlarged. It was his daily practice, at those intervals when the attendance in his shop could be dispensed with, if but a few minutes at a time, to retire to a small apartment behind it, to explore the contents of the sacred volume: the light which shone upon many passages as he read, and the clear and strong views of religious truth which were then unfolded to his seeking soul, were such as greatly to confirm his faith, and strengthen him to persevere in that straight and narrow path, into which his feet had been so mercifully turned. It was his uniform practice, from his first commencement in trade, to close his shop during the hours appointed for public worship on week days, though this must have required a considerable exercise of faith, at a time when his future support seemed to depend on his own exertions; and he often afterwards expressed his belief that a blessing had rested on this sacrifice of apparent interest to duty.

In the year 1800, he was united in marriage with Jane Brady, of Thorne, a union productive of much solid happiness to both parties. Although necessarily much occupied with his own concerns, he was not a useless or inactive member of the religious body to which he was united. For many years he filled the office of overseer in the meeting to which he belonged; and in discharge of the duties connected with it, he was remarkable for his unwearied zeal and charity, his labour, his forbearance, and brotherly kindness. For a number of years, the impression was strong upon his mind that he should be called to the work of the ministry; but in connection with this subject, he was harassed with doubts and fears. He was not rebellious, but his faith was weak, and he earnestly desired to have indubitable evidence that this was the will of his Lord and Master. Such were his mental conflicts, that his health materially suffered: he was often unable to sleep; his nights were frequently spent in prayer. At other times, prayer being his last engagement previous to consigning himself to sleep, he was favoured to feel, on awaking, in a remarkable degree, the influence of the same precious Spirit resting upon his mind. "I think," said he, many years afterwards, in conversation with an intimate friend, "at that time, I knew in measure what it was to stand continually upon the watch-tower in the day-time, and to be set in my ward whole nights." At this season he was particularly impressed with the great uncertainty of time, and under this impression, for many months together, night after night, he committed his soul into the hands of

God, feeling it very uncertain whether he should see the light of another morning. Sitting in meeting on one occasion, he was particularly impressed with the language of the Saviour, after he had cleansed the lepers;—"Were there not ten cleansed, but where are the nine? I tell you, there are not found that returned to give glory to God, save this stranger." The remembrance that he had ever read such a passage in the sacred volume, was entirely obliterated from his mind; he thought he felt the requisition of duty to address it to the meeting, but he was perplexed; and his dependence not being simply on the Lord alone, he gave way to reasoning, and in great distress of mind, allowed the meeting to be broken up. He hastened home, and opening his Bible, the first passage that met his eye was,—“Were there not ten cleansed,” &c. Deeply affected by the circumstance, he entered renewedly into covenant with the Lord, that if he would be pleased again to manifest his will, he would be more faithful; and when again he felt a similar requisition, he was strengthened in much brokenness to comply. He was acknowledged a minister in 1816.

Some years before the last-named period, having taken a farm at a short distance from Sheffield, his attention was a good deal turned to agricultural pursuits, in which he took great delight: rural occupations and the simple pleasures of a country life, harmonizing peculiarly with his feelings: he loved to trace in the works and beauties of creation the goodness and power of the great Creator.

Early in the year 1817, inquiry was made, by order of the late Emperor Alexander of Russia, for a person to undertake the drainage and cultivation of the marshes and waste lands in the neighbourhood of his capital—the Emperor expressing a particular wish, that a member of the Society of Friends should be selected, Daniel Wheeler believed it his duty to offer himself, and finally received the appointment to this service. For several years previously, he had had an impression, that it would be required of him to go abroad. This prospect frequently cost him much exercise of mind; and one day, whilst pacing up and down his parlour, feeling unusually burdened under it, he was led earnestly to cry unto the Lord, desiring that he would be pleased to show him to what part of the world he must go. One of his children was in the room, putting together a dissected map, and as his father approached him, his eye rested on Petersburg, with such an intimation that thither his Divine Master would send him, that, said he, in relating the circumstance many years afterwards, to an intimate friend, “I never afterwards doubted.”

During a preliminary visit to Russia, he found some openings

for religious service with the Emperor, and others in high stations. In one of these opportunities with Prince Galatzin, he was strengthened to declare unto him Jesus Christ as the alone sure foundation. When departing, the Prince took his hand, saying, "Although our languages are different, the language of the *Spirit* is the same."

In the following year, he emigrated with his family to the neighbourhood of Petersburg. Uninured to a northern climate, his family suffered much from its rigours, of which the following extract from a letter to a friend, gives a lively picture :

"At one time, our prospect was very gloomy, as the children seemed as if they could not bear it; and the four youngest were ill at once, with the scarlet fever;—but the great Physician helped us. They are now, through mercy, in usual health.

"We have abundance of wolves, which are drawn by the severity of the weather nearer to the abodes of men. The intense cold sometimes drives them mad; six cases have occurred within our knowledge, of people being bitten by wolves in this state,—four of which proved fatal; and in the other two, the parties recovered, having had the parts cut out, and the wound seared with a hot iron. One man had his face torn by a wolf, close by our house, but he succeeded in killing it;—we all saw it, and a terrible animal it is to encounter. This man, though he submitted to an operation subsequently, fell a victim to hydrophobia.

"When the frost is very great, the smaller birds fall to the ground. I have several times seen this. But though the wolf prowls round our habitation by night, we are favoured to be quiet and peaceful within, and to partake of many consolations."

D. W. was an eye-witness of the great inundation of which the city of Petersburg was the scene, in the autumn of 1824, which he described in a letter, written at the time, to a friend in England :

"Two days previously, an unusual roaring of the sea had been noticed about the head of the Gulf of Finland, and at Cronstadt. On the morning of the 7th, the sea began to rise, and shortly afterwards to push its waves into the heart of the city. The road we live on exhibited a scene of terror and dismay not easy to describe: every one anxious to save himself and his cattle. As our situation is somewhat higher than the city itself, we had many applications for food for the cattle and shelter, which of course we were glad to comply with. . . . From the upper part of the house we could see the city standing as it were in the open sea. —At 3 p. m. the water was twelve feet deep in the main street of Vasily's Island.

"Our land [the flood having subsided] is covered over with timber, boats, dead horses, cows, barrels of fish, crosses from the graveyards, parts of coffins, and other articles; and, I regret to

add, with many human bodies, drowned by this disastrous flood; amongst them, a female with a child under each arm, which she was endeavouring to save. It is now Third-day night. I have been both to-day and yesterday in the city, and have heard such accounts of accumulated suffering, as are impossible to be set forth. I fear the number of lives lost will amount to ten thousand: and the loss of cattle and property is estimated at 20,000,000 roubles [about \$3,428,571]. Whole squadrons of cavalry horses were drowned in their stables.

"When the water began to rise above its usual height in floods, the Emperor Alexander went in person, and ordered the sentinels away from the different posts. When the palace became surrounded by water, many feet deep, he appeared with the Empress on the balconies, encouraging the people to exertion, and offering rewards to those who would endeavour to save life, wherever he saw any particular danger: by this, many were saved, who would otherwise have been inevitably lost.

"However affecting this visitation may appear, I cannot but view it with a hope, that it may yet prove a blessing in disguise, to those that remain: and I very much desire that it may have its proper and lasting effect upon all our minds; that so all may repent, and turn unto Him, with whom is mercy and plenteous redemption; lest a worse and more terrible warning should follow." Short was the time that elapsed, before they were overtaken by "a more terrible warning," in the Cholera.

In the year 1830, Daniel Wheeler came to England, accompanied by his wife, who had been for a considerable time out of health. In the 1st month of the following year, he paid a religious visit to some parts of the West of England and the Scilly Isles, where he held many meetings for Divine worship, which service he accomplished in peace to his own mind.

In 1831, the Asiatic Cholera, which afterwards visited most parts of Europe and America, prevailed to an alarming extent in Petersburg. Daniel Wheeler's return from his visit to England, just mentioned, took place when the disease was at its height. He has left behind him, in his letters, some account of this fearful visitation, from which the following is extracted:—

8th month, 31st, 1831.—"Let me acknowledge with reverent thankfulness and gratitude, that we are all in the enjoyment of the inestimable blessing of health; a high privilege at all times, but how much enhanced, when the earth has been opening around us, and swallowing up the people to a fearful extent from cholera—in some cases, at the short notice of from two to three hours. Old and young, strong and weak, rich and poor, have fallen; but such as were in the constant habit of drinking spirituous liquors

were amongst the first victims. Although we have had to stand as with our lives in our hands, yet we have been favoured beyond precedent; as out of our establishment, employing this year more than 500 persons, not a single man has been taken off by this disease. I have heard through a channel that cannot be doubted, that on the day we landed, eight hundred died in Petersburg. Through mercy, this calamity seems nearly overpast; and how should I rejoice if it was in my power to say, that the inhabitants have learned righteousness, whilst the 'judgments of the Lord' have been so signally manifested in the earth."

How slow the people were to profit by these visitations, and how dark and bewildered their condition, is strikingly exhibited in the following extracts from a letter to a friend:—

"It is really astonishing what a degree of ignorance prevails, or what cause can have operated to deceive the people; many of whom, at this day, do not believe that such a complaint has ever existed; but suppose the mortality has been occasioned by poison administered by persons in the employ of the Poles. This delusion has itself caused a waste of human life.

—The doctors were implicated in this suspicion; and I believe at least one was killed by the rabble. The fact is, the doctors were altogether at a loss how to treat the disease; all their skill was baffled completely; and as almost every case was fatal, to which they were called, when this awful visitation first commenced, it was considered sufficient proof that they were the authors of the mischief. When we arrived, not above five out of every hundred cases recovered. Some of these objects of suspicion were seized, and searched, and compelled to swallow any article found upon them, supposed to be poison, in order to ascertain their guilt. We heard of one, upon whom a smelling-bottle, containing strong French salts, was found: the test in this case, it is said, proved fatal. In another instance, the owner of a set of castors was compelled to swallow the contents; but by taking an emetic, he escaped material suffering.

"The rabble broke into some of the hospitals, and speedily liberated the patients. The confusion was at one time so great, that some people are said to have died of fear, and many fled. Others shut themselves up, to escape this terrible malady; but in repeated instances, those who took the greatest precautions were the first carried off."

Daniel Wheeler remained in Russia about fourteen years; when, under the apprehension that it was required of him by his Divine Master to pay a religious visit to some of the islands of the Pacific Ocean, he believed it right to resign his appointment under the Russian government, and return to his native country.

His labour in the cultivation and drainage of the environs of Petersburg had been attended with a very gratifying degree of success, and besides the local improvement thus effected, the most satisfactory evidence of the utility of the undertaking had been afforded, by the extensive adoption of various implements and modes of culture hitherto unknown in Russia. Nor can we suppose that his residence was without its moral influence in that country; where his uniformly guarded and consistent life and conversation, his unbending integrity, which no self-interest could warp, no influence from without could suppress, will be long had in honourable remembrance. He enjoyed the uniform patronage of the Emperor Alexander, and his successor; with the former he had several interviews, and held in much estimation his character and enlightened views.

The following particulars of one of these opportunities, are from a letter, dated 10th mo. 3d, 1821:—

“I had a conference with the Emperor a short time since, and was never so much satisfied with any previous interview. He has passed through much conflict of mind for the last twelve months; the state of political affairs, and many other trying circumstances combined, have served to reduce him, both in body and mind. A knowledge of his peculiar situation renders him, in my estimation, an object of commiseration and sympathy; and when I consider the education he has had, and the training up altogether, I am surprised that he should have any relish for serious things. He had been absent about ten months, [upon important business]; and on my telling him he had been a long time away from his large family, he said, ‘I have had a great deal to do;—it is a very difficult thing to act for a nation; but I hope *I have acted under God*: and the measures I have taken, I hope are approved by Him. I am encouraged to believe so, because not a drop of blood has been spilled. When the nations were in great distress and suffering, during the late calamitous war, then they prayed to God; but they are like the Jews of old,—they have now forgotten Him.’ I told him I had often thought of him, and that a petition had been raised in my heart on his account. ‘Yes,’ he said, ‘and I have often thought of you; there has not been one day, not one day, but I have thought of you, and of A. and G.* and always felt myself united to you three in Spirit.’

“Previously to this conversation, we sat down in silence before the Lord; and in the course of our sitting, my mouth was

* Two ministers of the Gospel in the Society of Friends, then on a religious visit to Russia.

opened to declare unto him the goodness of God, and His great mercy, variously displayed, to the children of men; and to speak of the precious promises, which the humble heart only can sensibly partake of. After sitting some time in silence, feeling myself at liberty, I told him my mind was relieved,—when he gave me his hand, and attempted to describe his feelings; but was unable to utter anything, except, ‘I have felt it,’—laying his hand on his heart. I never saw him so brought down before. He stayed with us, I think, near three hours, and then left us in an affectionate manner, saying, ‘I must leave you;—I hope this is not the last time that I shall come: remember me in your prayers.’”

Whilst awaiting in England the completion of the arrangements necessary for his voyage to the Southern Seas, having received the mournful intelligence of the decease of his beloved and affectionate wife, and of the alarming illness of other members of his family, Daniel Wheeler returned to Russia, to pay a visit to his bereaved and suffering children. He brought back with him, to England, his son Charles, who had believed it his duty to offer himself as a companion to his father, in the important engagement before him.

They embarked for the South Seas in the autumn of 1833, on board a vessel of little more than a hundred tons burden; this small size being considered best adapted for a voyage involving frequent disembarkation, and many short trips amongst the various clusters of islands. The outward passage proved remarkably long and tempestuous; the operation technically called “lying-to” having been needful twenty-one times from leaving the coast of South America to arriving in Van Dieman’s Land; and for a time, “every returning day seemed to bring a fresh tempest with it.”

From the many vivid descriptions of their perils by sea, the following are selected:

“The height of the waves compelled us again to ‘lie-to,’ under storm-canvas, for thirty hours. It did seem as if we were now cast off, and left to the fury of the winds and waves, and [notwithstanding the deliverances heretofore witnessed,] now the glorious presence was withdrawn, and so completely hidden, that no trace could be perceived to administer one glimmering ray of hope in the midst of our complicated distress. On looking at our forlorn situation, and the overwhelming appearance of the storm, the fury of which had been only aggravated by every change which had so far taken place, it now seemed too late for any thing to occur that could operate in our favour, as the sea was running in confused heaps, different ways, in a frightful manner, caused by the wind having shifted to different points, and from each point blowing furiously. About three o’clock in

the afternoon, the mercury fell lower and lower, when we were overtaken with a squall of wind, truly appalling and terrific, which in a short time afterwards was succeeded by a second, still more violent; but, through the medium of these two dreadful blasts, which at first threatened nothing but destruction, our deliverance was marvellously effected. Such was the fury of these two typhoons, that they actually, in a short space of time, changed the wild and disfigured surface of the troubled ocean from unruly mountains to a rugged level, by their boisterous breath, leaving nothing but a sea white as milk with foam. From this time the storm subsided, and at midnight we were again enabled to bear away for Van Dieman's Land, distant about four thousand seven hundred miles."

8 mo. 14th.—"We were again surrounded with all the horrors of a furious storm, which continued through the night with unabated fury. The wind shifted several points, in the course of the gale, causing the white-crested foaming billows to run one against another, in fearful heaps, and breaking as they met, in every direction, to exhibit one vast ocean of white foam, in confused agitation, not to be described. As the principal weight of this mighty tempest was from the southward and westward; the wind coming off such vast bodies of ice (near the pole), brought with it the most chilling cold, and heavy falls of hail and sleet, which added much to the already accumulated sufferings of our poor, drenched, and benumbed seamen."*

Our limits will preclude entering into many particulars of his labours in these parts, but it may be proper to mention, that after leaving Hobart Town, he sailed to Sydney, and from thence to

* It may here be stated, that the "Henry Freeling" was strictly what is called "a temperance ship." For an allowance of spirituous liquors was substituted an increased and liberal supply of smaller stores—tea, coffee, cocoa, and weak beer made with hops and sugar. The remarks of intelligent observers speak of the healthy appearance and ruddy countenances of the crew, as contrasted with the worn look so common to sailors on their return from long voyages in ships where ardent spirits are used. Indeed it was said, the Henry Freeling's men looked rather like farmers than a ship's crew who had been long at sea. The sailors were engaged in instructing each other in nautical observations and calculations; and neither the captain nor mate made a "foolish mystery" about the vessel's course. No swearing was to be heard on board.

It may be well, also, to notice the power of endurance of these temperate men, under great privations and exposure:—"They had nothing but water for months together. It is a little remarkable, that, although they have been sometimes wet, and in wet clothes, not for a day or two, but for a week together,—when their teeth have chattered with cold, with no warm food,—the sea having put the fires out, even below the deck,—their beds wet, and not a dry garment to change;" yet no instance of scurvy appeared, although some bore the marks of former attacks; not, with the exception of a two hours' absence from the watch, was man or boy prevented from duty.

Tahiti; afterwards visiting, in succession, the Society, Sandwich, Harvey, and Friendly Island groups. From the Friendly Islands, he proceeded to New Zealand, and returned home in the Spring of 1838. At these places, many meetings with the natives were held; the missionaries, with very little exception, aiding as interpreters, with much liberality and christian affection. Many of these assemblies were large, and appear to have been highly favoured with the sensible evidence of the divine presence.

He found an open door among all classes, both natives and foreigners, and as much as in him lay, and as he was put in trust therewith, he powerfully and *freely* preached the gospel, being careful in some cases where presents were made him, to return their full value:—thus, with the Apostle, making “the Gospel of Christ without charge;” and being enabled to say with him, “I have coveted no man’s silver or gold,” for “I seek not yours, but you.” Consistent with his conduct herein, is the belief expressed by him, “that if no money was permitted to circulate in connection with the outward performance of any religious service, the religion of Jesus would soon shake off the defilements with which it has been sullied, and again shine forth in primitive purity and lustre.”

Large and full testimonies to the weight and value of his religious services were repeatedly given in writing by those amongst whom he laboured. Grateful acknowledgments were also received for the liberal supplies of useful articles, furnished the natives and others, including medicine for the sick, &c.

At most of the islands, D. W. had occasion to deplore the devastating effects produced on the natives by the introduction of ardent spirits; and by the immoral conduct of the crews belonging to the ships which trade there. Notwithstanding the great exertions made by the missionaries, wherever their influence extends, to stop the overwhelming torrent of iniquity, their endeavours are constantly frustrated, by the refusal of the captains and those in command of the ships, to co-operate with them. D. W. describes one of the islands as an almost complete wreck, from the effects of habits of intoxication. Many of the people had relapsed into their former idolatrous habits, converted even the bread-fruit into ardent spirits by distillation, and given way to the most dissolute practices; and, as might be expected, were in a miserable and famishing condition. His language respecting these poor people, may be quoted as expressive of his feelings towards the Islanders generally, whom he visited in the course of this long and toilsome voyage:—“great is the love I feel for them, as a stream in my heart, and particularly towards the poor neglected children.”

In another of these islands, more sheltered from the evil influ-

ences of intercourse with the shipping, in the moral and religious condition of the native inhabitants, a pleasing contrast was exhibited.

Firm in his reliance upon his Divine Master's promise, "where two or three are gathered together in my name, there am I in the midst of them," it was Daniel Wheeler's practice, whilst on ship-board, besides assembling the crew twice on First days, for devotional purposes, to continue a mid-week meeting, even when the attendance was limited to his son and himself. Deeply instructive to the christian mind are the simple records of this acknowledgment of their dependance upon Christ Jesus, as their teacher—the Shepherd and Bishop of their souls. Of these memorandums, the following are transcribed, as affording encouragement to all, by sea or by land, wherever situated, who are concerned thus to wait upon the Lord, in remembrance of his promise, to renew the strength of them that wait upon Him :

"The 20th being 5th day, our usual meeting-day at home, my dear Charles and myself sat down together to wait upon the Lord : but although we were scarcely able to retain our seats, from the motion of the ship, yet I humbly trust we were favoured, poor outcasts as we seemed to be, to look towards His temple,—to fear Him, and to think upon His name."

"30th, 5th day.—In the forenoon Charles and myself sat down in the usual way ; but under a renewed sense of dryness and barrenness—which perhaps was the food most 'convenient' for us, to keep the creaturely part in subjection."

"Although there was much noise upon deck, being 5th day, we sat down together in the cabin, as usual ; it served to make us sensible of our own weakness, and to awaken feelings of humility in commiserating the sufferings of others, in contriteness before the Lord."

"This forenoon we held our little meeting, and notwithstanding previously to sitting down I felt hemmed in outwardly and inwardly by discouraging circumstances, yet as the struggle (of spirit) was maintained, a gleam of comfort seemed to shine, as from the Sun of Righteousness, which can alone cheer the drooping traveller in the christian course, and strengthen him more and more to walk by faith, and not by sight ; and less and less to look for support and comfort from the perishing things that are seen and only temporal."

The following extracts are from his Journal, whilst in the South Seas :—

7th month, 6th, 1835.—"On landing at Hitea, we were shown to an empty house, like a large bird-cage in appearance. It was

built with open lattice walls, and screens of cocoa-nut branches to keep out the wind. The floors were covered with withered grass, in a very dirty condition from long use, being laid upon loose earth, in a low and damp situation. There were latticed divisions, which made four apartments; but not a door either within or without. The people soon brought us a supply of food, according to their custom of treating strangers; and in due time, beds were prepared for us, consisting of frames of wood, supported on posts driven into the ground, and spread with clean mats.

"We paid a visit to the resident chief, to whom I was no stranger, having seen him more than once on board the vessel. At his house a large 'feeding' was preparing, to which we were invited, but declined partaking of it. . . . As we proceeded with conversation, the large company more and more settled down into serious thoughtfulness. The important distinction was explained to them, between the Word which was in the beginning with God and was God, and the Bible; a subject on which their ideas were confused, from having been accustomed to hear the Scriptures styled 'the word of God.'

"After alluding to the memorable conference between the Saviour of the world and the woman of Samaria, who, when told she had had five husbands, &c., left her water-pot and went her way into the city, and said, 'Come, see a man that told me all things that ever I did; is not this the Christ?' D. W. asked them if they had not, at seasons, felt something within themselves, which brought to their remembrance sins that had been long ago committed; things which they would be glad to forget, much rather than remember with painful retrospect: inquiring whether they had not been sensible of this, long before they ever saw the face of a missionary, or heard his voice,—on this, to use D. W.'s own words, 'some of them shook their heads, and answered in the most satisfactory manner, with unequivocal simplicity and sincerity,—yes, *that* they had, long enough ago.'"

D. W. also held many meetings with the crews of American and English ships he met at the various anchorages of the South Sea islands; freely distributing the Holy Scriptures, and other religious books, among them. Having been liberally provided with school materials, he was enabled, also, very effectually to assist in the important work of education.

Not many months elapsed after his return from the South Seas, before he embarked on a religious visit to some parts of North America. "Shortly after leaving England," he says, "on my way to the islands of the Pacific, an evidence was granted to me that I should have to visit North America, after the service on which I was then entering should be accomplished. Such a marvellous

unfolding of the Divine will as to the future, so condescendingly vouchsafed at so great a length of time beforehand, could not fail to support, comfort, and strengthen me, in every season of trial and conflict, both inward and outward, which I had afterwards to pass through; and although at seasons my mind was put closely to the test, it was *again and again renewed*, from the heavenly treasury of living faith, to strengthen my confidence in its holy Author and Finisher;—for the brightest gleam of that soul-sustaining, loving kindness, which is better than life, soon loses its lustre, unless renewed from time to time by Him in whose presence only there is life." In America, his attention seems to have been particularly directed to the Society of Friends, and to ship-owners and persons connected with a sea-faring life. With the latter, his main concern was, to point out the heavy responsibility of those whose calling brought them in contact with uncivilized tribes; thus literally complying with the very striking request of a South Sea chieftain, "to tell the people of England and America to have mercy on them: because it was these countries that sent the poison [ardent spirits] amongst them."

The latter years of Daniel Wheeler's life were marked with much domestic affliction. In addition to the loss of his wife, already mentioned, he had to mourn the removal by death of the eldest and youngest of his children, which took place during his voyage to the South Seas. And now, whilst prosecuting his religious engagement in America, he was tried by the dangerous illness of his son Charles, the faithful companion of his long labours in the Pacific. Naturally of warm feelings, and an affectionate disposition, these bereavements were severely felt; yet was he enabled to bear them with much of the dignity of the christian mourner, and whilst acutely suffering, to adopt, as his own, the language, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

After visiting parts of New York, New England, Pennsylvania, Virginia, Ohio, Nova Scotia, and Canada, in the winter of 1839, he felt himself at liberty to return once more to Europe.

Soon after witnessing the peaceful close of his son, he again quitted his native shores for New York. After being about a week at sea, he took a cold, which terminated in severe inflammation of the pleura. There was no surgeon on board, and the disease gained a fearful ascendancy before he landed at New York (on the 28th of 4th mo. 1840):—all the skill and kindness here enjoyed proved unavailing to arrest it.

On being informed, soon after landing, of the improbability of his recovery, he replied calmly, "All has been done that could be done;—only write to my children how it is. The work has

been going on with the day. It is a great thing to be free from pain. I want nothing but the love of my heavenly Father; and I witness it." In a few lines afterwards addressed to his distant family, written in a very tremulous and almost illegible hand, he remarks, "I have been landed a very sick man in this city; but my most gracious Lord hath borne me up in a marvellous manner, through a multitude of distress and difficulty, for His great name's sake, and for His dear Son's sake; to His own everlasting praise be it spoken:"—thus evincing, that thankfulness and love to our heavenly Father, so conspicuously the covering of his mind in time of health, still pervaded it on the bed of languishing.

After making some arrangements respecting his papers, &c., he said he had now done with the things of this world; he had no wish to live, but for the sake of his family, and that the Lord Jesus might live in him. He had been his guide for years, and he had declared His name unto thousands: he had no hope but in Him.

On another occasion, he received a visit from a beloved friend, which proved an occasion of deep interest. His mind seemed to overflow with admiration of the goodness of his dear Lord and Master, which had constantly attended him in his varied pilgrimage. He recapitulated briefly what had occurred since he left America, alluding to the consolation he received at the death of his beloved Charles, when he was made to rejoice in the midst of grief. He added, "the Lord is good to them that love and fear His name. Great things hath he done for me—things so wonderfully marvellous, that they would hardly be believed were I to tell of them. If I have experienced any shortness in my journey Zionward, it has been on my side, not the Lord's—for He has been faithful, and his promises have been and remain to be, yea and amen—for ever. Whilst I was on shipboard, and thought by some of the passengers to be nigh unto death, how did the Lord appear for my help and consolation; and since I have been in this chamber, how has He appeared for my comfort in the night season; and I have been enabled to sing hymns of praise and thanksgiving unto Him. When the ship made her soundings, I made my soundings upon that Rock, whose foundation is from everlasting to everlasting.—I saw that I should be safely landed, though extremely weak in body; and I was enabled to say, should the Lord see meet to raise me up, and strengthen me still to show forth His wonderful works to the children of men, or cut the work short in righteousness, 'Thy will, O God, not mine, be done: I do not see how the end will be.'"

At another time, on taking leave of a friend from Ireland, who was about returning to his home, he observed, that as to himself, *he had no doubt* he had the same faith that had been with him

through life, founded upon the Gospel of Christ; and which enabled him to say with the apostle, "Christ liveth in me; and the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me."

On another occasion, when two friends were seated by his bedside, one of them remarked, "it was a great favour to see him preserved in such calmness and quietness." "Ah," he rejoined, "you *would* think so, if you knew all!"

During his illness he could lie down but little, from difficulty of breathing: towards its termination, the little nourishment he took was with pain and difficulty; and when an affectionate attendant was urging him to take something, saying, she thought he stood in need of it, he replied,—“I think not; and when there is need, my heavenly Father will enable me to take it; for there is not a pang I suffer, but what is known to Him; and I have evidence, that though far from home and my native land, I am not forgotten.” Thus mercifully was he sustained, and his faith and confidence, to the last, preserved unshaken, amidst the sinking of nature.

On the 12th of 6th month, he appeared unusually feeble, and remarked to one of the family who had watched over him most affectionately, "Perhaps this day will end all your cares and troubles." It was an unusual remark; but as it was supposed to arise from the feeling of present weakness, it did not excite any particular apprehension. A young friend, who had been much with him, in his sickness, came in the afternoon to take leave, as he was going to attend a distant yearly meeting. Daniel acknowledged his kindness, adding,—“give my dear love to all my friends. God reigneth over all; His mercy and goodness have never failed me. The end I have not been able to see.”

The end, thus veiled from him, was, however, near at hand. About eight that evening, being offered some tea, he said that he could not see it; it was evident that his sight had quite failed him; shortly afterwards he fell asleep, but his breathing was more laboured than usual. In this state he continued until a little after twelve at night, when he gently passed away, without sigh or struggle.

THE END.

CONSIDERATIONS

ON THE

KEEPING OF NEGROES;

RECOMMENDED TO THE

PROFESSORS OF CHRISTIANITY OF EVERY
DENOMINATION.

“Forasmuch as ye did it to the least of these my brethren, ye did it unto me.”—
MATT. XXIV. 40.

BY JOHN WOOLMAN.

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KEEPING OF SLAVES;

INTRODUCTORY REMARKS, BY THE AUTHOR.

WHAT I write on this subject is with reluctance, and the hints given are in as general terms as my concern would allow. I know it is a point about which, in all its branches, men that appear to aim well are not generally agreed; and for that reason I chose to avoid being very particular. If I may happily let drop any thing that may excite such as are concerned in the practice to a close thinking on the subject treated of, the candid amongst them may easily do the subject such further justice, as on an impartial inquiry it may appear to deserve; and such an inquiry I would earnestly recommend.

[Tract No. 1, of this Series, is a Memoir of John Woolman.]



CONSIDERATIONS

ON

THE KEEPING OF NEGROES.

As many times there are different motives to the same action ; and one does that from a generous heart, which another does for selfish ends ; the like may be said in this case.

There are various circumstances among those that keep negroes, and different ways by which they fall under their care ; and I doubt not, there are many well disposed persons amongst them who desire rather to manage wisely and justly in this difficult matter, than to make gain of it.

But the general disadvantage which these poor negroes lie under in an enlightened Christian country, having often filled me with real sadness, I now think it my duty, through Divine aid, to offer some thoughts thereon to the consideration of others.

When we remember that all nations are of one blood, (Gen. iii. 20,) that in this world we are but sojourners, that we are subject to the like afflictions and infirmities of body, the like disorders and frailties in mind, the like temptations, the same death, and the same judgment, and that the all-wise Being is Judge and Lord over us all, it seems to raise an idea of general brotherhood, and a disposition easy to be touched with a feeling of each other's afflictions : but when we forget those things, and look chiefly at our outward circumstances, in this and some ages past, constantly retaining in our minds the distinction between us and them, with respect to our knowledge and improvement in things Divine, natural and artificial, our breasts being apt to be filled with fond notions of superiority, there is danger of erring in our conduct toward them.

We allow them to be of the same species with ourselves ; the odds is, we are in a higher station, and enjoy greater favours than they. And when it is thus that our heavenly Father endoweth some of his children with distinguished gifts, they are intended for good ends ; but if those thus gifted are thereby lifted up above their brethren, not considering themselves as debtors to the weak, nor behaving themselves as faithful stewards, none who judge impartially can suppose them free from ingratitude.

When a people dwell under the liberal distribution of favours from heaven, it behoves them carefully to inspect their ways, and consider the purposes for which those favours are bestowed, lest, through forgetfulness of God and misusing his gifts, they incur his heavy displeasure, whose judgments are just and equal, who exalteth and humbleth to the dust, as he seeth meet.

It appears, by Holy Record, that men under high favours have been apt to err in their opinions concerning others. Thus Israel, according to the description of the prophet, Isa. lxxv. 5, when exceedingly corrupted and degenerated, yet remembered they were the chosen people of God ; and could say, "Stand by thyself, come not near me, for I am holier than thou." That this was no chance language, but their common opinion of other people, more fully appears, by considering the circumstances which attended when God was beginning to fulfil his precious promises concerning the gathering of the Gentiles.

The Most High, in a vision, undeceived Peter, first prepared his heart to believe, and at the house of Cornelius showed him of a certainty that God is no respecter of persons.

The effusion of the Holy Ghost upon a people, with whom they, the Jewish Christians, would not so much as eat, was strange to them. All they of the circumcision were astonished to see it ; and the apostles and brethren of Judea contended with Peter about it, till he having rehearsed the whole matter, and fully shown that the Father's love was unlimited, they are thereat struck with admiration, and cry out, "Then hath God also to the Gentiles granted repentance unto life."

The opinion of peculiar favours being confined to them, was deeply rooted, or else the above instance had been less strange to them, for these reasons : First, They were generally acquainted with the writings of the prophets, by whom this time was repeatedly spoken of, and pointed at. Secondly, Our blessed Lord shortly before expressly said, "I have other sheep, not of this fold, them also must I bring," &c. Lastly, His words to them after his resurrection, at the very time of his ascension, "Ye shall

be witnesses to me, not only in Jerusalem, Judea, and Samaria, but to the uttermost parts of the earth."

These concurring circumstances, one would think, might have raised a strong expectation of seeing such a time; yet when it came, it proved matter of offence and astonishment.

To consider mankind otherwise than brethren, to think favours are peculiar to one nation, and to exclude others, plainly supposes a darkness in the understanding: for as God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged towards all men. Again, to conclude a people froward, perverse, and worse by nature than others, who ungratefully receive favours, and apply them to bad ends, will excite a behaviour toward them unbecoming the excellence of true religion.

To prevent such an error, let us calmly consider their circumstance: and the better to do it, make their case ours. Suppose then that our ancestors and we had been exposed to constant servitude, in the more servile and inferior employments of life; that we had been destitute of the help of reading and good company; that amongst ourselves we had had but few wise and pious instructors; that the religious amongst our superiors seldom took notice of us; that while others in ease had plentifully heaped up the fruit of our labour, we had received barely enough to relieve nature; and being wholly at the command of others, had generally been treated as a contemptible, ignorant part of mankind; should we, in that case, be less abject than they now are? Again, if oppression be so hard to bear, that a wise man is made mad by it, Eccl. vii. 7, then a series of oppressions, altering the behaviour and manners of a people, is what may reasonably be expected.

When our property is taken contrary to our mind, by means appearing to us unjust, it is only through Divine influence, and the enlargement of heart from thence proceeding, that we can love our reputed oppressors. If the negroes fall short in this, an uneasy, if not a disconsolate disposition will be awakened, and remain like seeds in their minds, producing sloth and other habits which appear odious to us; and with which, had they been free men, they would not perhaps have been chargeable. These, and other circumstances, rightly considered, will lessen the too great disparity which some make between us and them.

Integrity of heart has appeared in some of them; so that if we continue in the word of Christ, and our conduct towards them be seasoned with his love, we may hope to see the good effect of it.

This, in a good degree, is the case with some into whose hands they have fallen ; but that too many treat them otherwise, not seeming conscious of any neglect, is, alas ! too evident.

When self-love presides in our minds, our opinions are biassed in our own favour ; and in this condition, being concerned with a people so situated that they have no voice to plead their own cause, there is danger of using ourselves to an undisturbed partiality, until, by long custom, the mind becomes reconciled with it, and the judgment itself infected.

To apply humbly to God for wisdom, that we may thereby be enabled to see things as they are, and as they ought to be, is very needful. Hereby the hidden things of darkness may be brought to light, and the judgment made clear : we shall then consider mankind as brethren. Though different degrees and a variety of qualifications and abilities, one dependent on another, be admitted, yet high thoughts will be laid aside, and all men treated as becometh the sons of one father, agreeably to the doctrine of Christ Jesus.

“He hath laid down the best criterion, by which mankind ought to judge of their own conduct, and others judge for them of theirs, one towards another, viz. ‘Whatsoever ye would that men should do unto you, do ye even so to them.’ I take it, that all men by nature are equally entitled to the equity of this rule, and under the indispensable obligations of it. One man ought not to look upon another man or society of men as so far beneath him that he should not put himself in their place, in all his actions towards them, and bring all to this test, viz. How should I approve of this conduct, were I in their circumstance, and they in mine ?”

This doctrine being of a moral unchangeable nature, hath been likewise inculcated in the former dispensation ; “If a stranger sojourn with thee in your land, ye shall not vex him ; but the stranger that dwelleth with you shall be as one born amongst you, and thou shalt love him as thyself.” Had these people come voluntarily and dwelt amongst us, to call them strangers would be proper ; and their being brought by force, with regret and a languishing mind, may well raise compassion in a heart rightly disposed : but there is nothing in such treatment which, upon a wise and judicious consideration, will in any way lessen their right to be treated as strangers. If the treatment which many of them meet with be rightly examined, and compared with those precepts, “Thou shalt not vex him nor oppress him ; he shall be as one born amongst you, and thou shalt love him as

thyself," there will appear an important difference between them.

It may be objected that there is the cost of purchase, and risk of their lives to them who possess them, and therefore it is needful that they make the best use of their time. In a practice just and reasonable, such objections may have weight; but if the work be wrong from the beginning, there is little or no force in them. If I purchase a man who has never forfeited his liberty, the natural right of freedom is in him; and shall I keep him and his posterity in servitude and ignorance? "How should I approve of this conduct, were I in his circumstances, and he in mine?" It may be thought, that to treat them as we would willingly be treated, our gain by them would be inconsiderable: and it were, in divers respects, better that there were none in our country.

We may further consider, that they are now amongst us, and people of our nation were the cause of their being here; that whatsoever difficulty accrues thereon, we are justly chargeable with, and to bear all inconveniences attending it with a serious and weighty concern of mind to do our duty by them, is the best we can do. To seek a remedy by continuing the oppression, because we have power to do it, and see others do it, will, I apprehend, not be doing as we would be done by.

How deeply soever men are involved in difficulties, sincerity of heart, and upright walking before God, freely submitting to his providence, is the most sure remedy. He only is able to relieve, not only persons, but nations in their greatest calamities.

To act continually with integrity of heart, above all narrow or selfish motives, is a sure token of our being partakers of that salvation which "God hath appointed for walls and bulwarks," and is, beyond all contradiction, a more happy situation than can ever be promised by the utmost reach of art and power united, not proceeding from heavenly wisdom.

A supply to nature's lawful wants, joined with a peaceful, humble mind, is the truest happiness in this life; and if we arrive at this, and continue to walk in the path of the just, our case will be truly happy. Though herein we may part with, or miss of the glaring show of riches, and leave our children little else but wise instructions, a good example, and the knowledge of some honest employment; these, with the blessing of Providence, are sufficient for their happiness, and are more likely to prove so, than laying up treasures for them, which are often rather a snare than any real benefit; especially to those who, instead of being

exampled to temperance, are in all things taught to prefer the getting of riches, and to eye the temporal distinctions they give, as the principal business of this life. These readily overlook the true happiness of man, which results from the enjoyment of all things in the fear of God, and miserably substituting an inferior good, dangerous in the acquiring and uncertain in the fruition, they are subject to many disappointments, and every sweet carries its sting.

It is the conclusion of our blessed Lord and his apostles, as appears by their lives and doctrines, that the highest delights of sense, or most pleasing objects visible, ought ever to be accounted infinitely inferior to that real intellectual happiness, suited to man in his primitive innocence, and now to be found in true renovation of mind ; and that the comforts of our present life, the things most grateful to us, ought always to be received with temperance, and never made the chief objects of our desire, hope, or love ; but that our whole heart and affections be principally looking to that "city, which hath foundations, whose maker and builder is God." Did we so improve the gifts bestowed on us, that our children might have an education suited to these doctrines, and our example to confirm it, we might rejoice in hope of their being heirs of an inheritance incorruptible.

This inheritance, as Christians, we esteem the most valuable ; and how then can we fail to desire it for our children ? O that we were consistent with ourselves, in pursuing the means necessary to obtain it !

It appears by experience, that where children are educated in fulness, ease, and idleness, evil habits are more prevalent than is common amongst such who are prudently employed in the necessary affairs of life. If children are not only educated in the way of so great temptation, but have also the opportunity of lording it over their fellow-creatures, and being masters of men in their childhood, how can we expect otherwise than that their tender minds will be possessed with thoughts too high for them ; which gaining strength by continuance, will prove like a slow current, gradually separating them from or keeping from acquaintance with that humility and meekness in which alone lasting happiness can be enjoyed.

Man is born to labour, and experience abundantly showeth, that it is for our good : but where the powerful lay the burden on the inferior, without affording a Christian education, and suitable opportunity of improving the mind, and a treatment which we, in their case, should approve, in order that themselves may

live at ease, and fare sumptuously, and lay up riches for their posterity; this seems to contradict the design of Providence, and, I doubt not, is sometimes the effect of a perverted mind; for while the life of one is made grievous by the rigour of another, it entails misery on both.

Amongst the manifold works of Providence, displayed in the different ages of the world, these which follow, with many others, may afford instruction.

Abraham was called of God to leave his country and kindred, to sojourn amongst strangers. Through famine, and danger of death, he was forced to flee from one kingdom to another; yet, at length, he not only had assurance of being the father of many nations, but became a mighty prince. (Gen. xxiii. 6.)

Remarkable were the dealings of God with Jacob in a low estate; the just sense he retained of them after his advancement, appears by his words: "I am not worthy of the least of all thy mercies."

The numerous afflictions of Joseph are very singular; the particular providence of God therein, no less manifest: he at length became governor of Egypt, and famous for wisdom and virtue.

The series of troubles which David passed through, few amongst us are ignorant of; and yet he afterwards became as one of the great men of the earth.

Some evidences of the Divine wisdom appear in those things, in that such who are intended for high stations, have first been very low and dejected, that Truth might be sealed on their hearts; and that the characters there imprinted by bitterness and adversity, might in after years remain, suggesting compassionate ideas, and, in their prosperity, quicken their regard to those in the like condition. This yet further appears in the case of Israel; who were well acquainted with grievous sufferings, a long and rigorous servitude; and then, through many notable events, were made chief amongst the nations. To them we find a repetition of precepts to the purpose abovesaid: though, for ends agreeable to infinite wisdom, they were chosen as a peculiar people for a time; yet the Most High acquaints them, that his love is not confined, but extends to the stranger; and to excite their compassion, reminds them of times past, "Ye were strangers in the land of Egypt." Again, "Thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

If we call to mind our beginning, some of us may find a time,

wherein our fathers were under afflictions, reproaches, and manifold sufferings.

Respecting our progress in this land, the time is short since our beginning was small and number few, compared with the native inhabitants. He that sleeps not by day nor night, hath watched over us, and kept us as the apple of his eye. His Almighty arm hath been round about us, and saved us from dangers.

The wilderness and solitary deserts in which our fathers passed the days of their pilgrimage, are now turned into pleasant fields; and while many parts of the world have groaned under the heavy calamities of war, our habitation remains quiet, and our land fruitful.

When we trace back the steps we have trodden, and see how the Lord hath opened a way in the wilderness for us, to the wise it will easily appear, that all this was not done to be buried in oblivion, but to prepare a people for more fruitful returns; and the remembrance thereof ought to humble us in prosperity, and excite in us a Christian benevolence towards our inferiors.

If we do not consider these things aright, but through a stupid indolence, conceive views of interest separate from the general good of the great brotherhood, and, in pursuance thereof, treat our inferiors with rigour, to increase our wealth and gain riches for our children; "What then shall we do when God riseth up? and when he visiteth, what shall we answer him? did not he that made us, make them? and did not one fashion us?"

To our great Master we stand or fall, to judge or condemn us as is most suitable to his wisdom or authority; my inclination is to persuade, and entreat, and simply give hints of my way of thinking.

If the Christian religion be considered, both respecting its doctrines and the happy influence which it hath on the minds and manners of all real Christians, it looks reasonable to think, that the miraculous manifestation thereof to the world is a kindness beyond expression.

Are we the people thus favoured? Are we they whose minds are opened, influenced, and governed by the Spirit of Christ, and thereby made sons of God? Is it not a fair conclusion, that we, like our heavenly Father, ought in our degree to be active in the same great cause of the eternal happiness of, at least, our whole families, and more, if thereto capacitated?

If we, by the operation of the Spirit of Christ, become heirs with him in the kingdom of his Father, and are redeemed from the alluring counterfeit joys of this world, and the joy of Christ

remain in us; to suppose that one in this happy condition can, for the sake of earthly riches, not only deprive his fellow-creatures of the sweetness of freedom, which, rightly used, is one of the greatest temporal blessings, but therewith neglect using proper means for their acquaintance with the Holy Scriptures, and the advantage of true religion, seems at least a contradiction to reason.

Whoever rightly advocates the cause of some, thereby promotes the good of all. The state of mankind was harmonious in the beginning, and though sin hath introduced discord, yet through the wonderful love of God in Christ Jesus our Lord, the way is open for our redemption, and means appointed to restore us to primitive harmony. That if one suffer by the unfaithfulness of another, the mind, the most noble part of him that occasions the discord, is thereby alienated from its true and real happiness.

Our duty and interest are inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly fellowship, and are in the way to the greatest of evils.

Therefore to examine and prove ourselves, to find what harmony the power presiding in us bears with the Divine nature, is a duty not more incumbent and necessary, than it would be beneficial.

In Holy Writ the Divine Being saith of himself, "I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." Again, speaking in the way of man, to show his compassion to Israel, whose wickedness had occasioned a calamity, and then being humbled under it, it is said, "His soul was grieved for their miseries." If we consider the life of our blessed Saviour, when on earth, as it is recorded by his followers, we shall find that one uniform desire for the eternal and temporal good of mankind, discovered itself in all his actions.

If we observe men, both apostles and others, in many different ages, who have really come to the unity of the Spirit, and the fellowship of the saints, there still appears the like disposition; and in them the desire for the real happiness of mankind has out-balanced the desire of ease, liberty, and, many times, of life itself.

If, upon a true search, we find that our natures are so far renewed, that to exercise righteousness and loving-kindness, according to our ability, towards all men, without respect of persons, is easy to us, or is our delight; if our love be so orderly and regu-

lar, that he who doeth the will of our Father who is in heaven, appears in our view to be our nearest relation, our brother, and sister, and mother ; if this be our case, there is a good foundation to hope, that the blessing of God will sweeten our treasures during our stay in this life, and that our memory will be savoury, when we are entered into rest.

To conclude, It is a truth most certain, that a life guided by wisdom from above, agreeably with justice, equity and mercy, is throughout consistent and amiable, and truly beneficial to society; the serenity and calmness of mind in it, affords an unparalleled comfort in this life, and the end of it is blessed.

And it is no less true, that they who in the midst of high favours remain ungrateful, and under all the advantages that a Christian can desire, are selfish, earthly and sensual, do miss the true fountain of happiness, and wander in a maze of dark anxiety, where all their treasures are insufficient to quiet their minds: hence, from an insatiable craving, they neglect doing good with what they have acquired, and too often add oppression to vanity, that they may compass more.

“O that they were wise, that they understood this, that they would consider their latter end !”

THE END.

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COVETOUSNESS;

OR,

THE PREVALENCE AND SINFULNESS

OF

AN INORDINATE

DESIRE FOR GAIN.

BY

WILLIAM PENN.



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No. 86.

COVETOUSNESS.*

AVARICE, or covetousness, is an epidemical and a raging distemper in the world, attended with all the mischiefs that can make men miserable in themselves, and in society. Covetousness is the love of money or riches, "which," as the apostle hath it, "is the root of all evil." It brancheth itself into these three parts. First, Desiring of unlawful things. Secondly, Unlawfully desiring of lawful things. And lastly, Hoarding up, or unprofitably withholding the benefit of them from the relief of private persons, or the public.

And first, of desiring or coveting unlawful things. It is expressly forbidden by God himself, in the law he delivered to Moses upon Mount Sinai, for a rule to his people, the Jews, to walk by: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's." This, God confirmed by thunderings and lightnings, and other sensible solemnities, to strike the people with more awe in receiving and keeping it, and to make the breach of these moral precepts more terrible to them. Let this deter those who desire unlawful things, the rights of others: for God, who is just, will certainly repay such with interest in the end. But perhaps these are few; either that they do not, or dare not show it, because the law will bite, if they do. But the next part hath company enough, who will yet exclaim against the iniquity of this part of covetousness; and by their seeming abhorrence of it, would excuse themselves of all guilt in the rest. Let us consider the unlawful desire of lawful things; especially of riches. Money is lawful, but "the love of it is the root of all evil," if the man of God say true. So riches are lawful; but they that pursue them, "fall into divers temptations, snares, and lusts," if the same good man say right.

* This tract is taken from the chapter on Avarice, in William Penn's "No Cross, No Crown:" some omissions, and a few slight verbal alterations, have been made.

He calls them "uncertain," to show their folly and danger, who set their hearts upon them. Covetousness is hateful to God: he hath denounced great judgments upon those that are guilty of it. God charged it on Israel of old, as one of the reasons of his judgments: "For the iniquity of his covetousness was I wroth, and smote him." Therefore God, in the choice of magistrates, made it a part of their qualification, to hate covetousness; foreseeing the mischief that would follow to that society or government where covetous men were in power; that self would bias them, and they would seek their own ends at the cost of the public. David desired, "that his heart might not incline to covetousness, but to the testimonies of his God." The wise man expressly tells us, that "He that hateth covetousness, shall prolong his days;" making a curse to follow it. It is by Luke charged upon the Pharisees, as a mark of their wickedness; and Christ, in that evangelist, bids his followers "take heed and beware of covetousness;" giving a reason for it, that carrieth a most excellent instruction in it; "for (saith he) a man's life consisteth not in the abundance of the things which he possesseth." But he goeth farther; and joins covetousness with murder, and blasphemy. No wonder then if the apostle Paul is so liberal in his censure of this evil: he placeth it, with all unrighteousness, to the Romans: to the Ephesians he writeth the like; and addeth, "Let not covetousness be so much as named among you;" he bids the Colossians, "mortify their members;" and names several sins, as uncleanness, and such like, but ends with covetousness; which is idolatry.

Peter was of the same mind; for he maketh covetousness to be one of the great marks of the false prophets and teachers, that should arise among the Christians; by which they might know them; "Who (saith he) through covetousness, shall, with feigned words, make merchandise of you." To conclude, the author to the Hebrews, at the end of his epistle, leaves this, with other things, with great zeal and weight upon them: "Let your conversation be without covetousness." He rests not in this generality, but goes on, "and be content with such things as you have; for God hath said, I will never leave thee, nor forsake thee." What then? Must we conclude that

those who are not content, but seek to be rich, have forsaken God? The conclusion seems hard; but yet it is natural. For such, it is plain, are not content with what they have; they would have more; they covet to be rich, if they may; they live not with those dependencies and regards to Providence, to which they are exhorted; nor is godliness, with content, great gain to them.

Truly it is a reproach to a man, especially the religious man, that he knows not when he hath enough; or when to leave off, and be satisfied. That notwithstanding God sends him one plentiful season of gain after another, he is so far from making that the cause of withdrawing from the traffic of the world, that he makes it a reason of launching farther into it; as if the more he hath, the more he may have. He therefore reneweth his appetite, bestirs himself more than ever, that he may have his share in the scramble, while anything is to be got. This is as if cumber, not retirement, and gain, not content, were the duty and comfort of a Christian. Oh! that this thing was better considered: for by not being so observable nor obnoxious to the law as other vices are, there is the more danger, for want of that check. It is plain that most people strive not for subsistence, but wealth. Some there be who love it strongly, and spend it liberally, when they have got it. Though this be sinful, yet more commendable than to love money for money's sake. This is one of the basest passions the mind of man can be captivated with: a perfect lust; and a greater, and more soul-defiling one, there is not in the whole catalogue of concupiscence. This considered, should quicken people into a serious examination, how far this temptation of love of money hath entered them; and the rather, because the steps it maketh into the mind are almost insensible, which renders the danger greater.

Thousands think themselves unconcerned in the caution, who yet are perfectly guilty of the evil. How can it be otherwise, when those that have acquired thousands, labour yet to advance, yea, double and treble those thousands; and that with the same care and contrivance by which they got them. Is this to live comfortably, or to be rich? Do we not see how early they rise; how late they go to bed? how full of the exchange, the shop, the

ware-house, the custom-house ; of bills, bonds, the farm crops, &c., they are ? running up and down, as if it were to save the life of a condemned innocent.

Covetousness is an enemy to government in magistrates ; for it tends to corruption. Wherefore, those that God ordained, were such as feared him, and hated covetousness. Next, it hurts society ; for old traders keep the young ones poor : and the great reason why some have too little, and so are forced to drudge like slaves to feed their families, and keep their chin above water, is, because the rich hold fast, and press to be richer, and covet more, which dries up the little streams of profit from smaller folks.

There is yet another mischief to government ; for covetousness leads men to abuse and defraud it, by concealing or falsifying the goods they deal in : as bringing in forbidden goods by stealth, or lawful goods, so as to avoid the payment of dues, or owning the goods of enemies for gain ; or that they are not well made, or full measure ; with abundance of that sort of deceit.

Judas's religion fell in thorny ground : love of money choked it. Pride and anger in the Jews endeavoured to murder Christ ; but till covetousness set her hand to effect it, they were all at a loss. They found Judas had the bag, and probably loved money ; they would therefore try him, and did. The price was set, and Judas betrays his Master, his Lord, who never did him wrong, into the hands of his most cruel adversaries. But to do him right, he returned the money, and to be revenged of himself, was his own hangman. A wicked act, a wicked end. Come on, ye covetous ! What say ye now to brother Judas ? Was he not an ill man ? Did he not very wickedly ? Yes, yes. Would you have done so ? No, no, by no means ! Very well ; but so said those evil Jews of stoning the prophets, and who yet crucified the beloved Son of God ; he that came to save them, and would have done it, if they had received him, and not rejected the day of their visitation. Rub your eyes well, for the dust has got into them ; and carefully read in your own consciences, and see, if, out of love to money, you would not have betrayed the just One in yourselves, and so are brethren with Judas in iniquity. I speak for God against an idol ; bear with me : have you not resisted, yea, quenched many times the good Spirit of

Christ, in your pursuit after your beloved wealth? "Examine yourselves, try yourselves; know ye not yourselves, that if Christ dwell not (if he rule not, and be not above all beloved) in you, ye are reprobates;" in an undone condition?

Covetousness tends to luxury, and rises often out of it: for from having much they spend much, and so become poor by luxury: such are covetous to get, to spend more, which temperance would prevent. For if men would not, or could not, by good laws well executed, and a better education, be so lavish in their tables, houses, furniture, apparel, there would be no such temptation to covet earnestly after what they could not spend: for there is but here and there a miser who loves money for money's sake.

This leads to the last and basest part of covetousness, which is yet the most sordid: to wit, hoarding up, or keeping money unprofitably, both to others and themselves too. This is Solomon's miser, "that makes himself rich, and hath nothing:" a great sin in the sight of God. He complained of such as had stored up the labours of the poor in their houses; he calls it their spoils, and that it is grinding the poor, because they see it not again. But he blesseth those who consider the poor, and commandeth every one, "to open freely to his brother who is in need;" not only he that is spiritually, but naturally so; and, not to withhold his gift from the poor. The apostle chargeth Timothy in the sight of God, and before Jesus Christ, "that he fail not to charge them that are rich in this world, that they trust not in their uncertain riches, but in the living God, who giveth liberally; and that they do good with them, that they may be rich in good works."

Riches are apt to corrupt; and that which keeps them sweet and best, is charity. He who uses them not, gets them not for the end for which they are given; but loves them for themselves, and not their service. The avaricious is poor in his wealth: he wants for fear of spending, and increases his fear with his hope, which is his gain, and so tortures himself with his pleasure. He is the most like the man that hid his talent in a napkin, of all others; for this man's talents are hid in his bags, out of sight, in vaults, growing only under ground; for it doth good to none.

This covetous man is a monster in nature ; for he has no bowels. An enemy to the state, for he spirits their money away. A disease to the body politic, for he obstructs the circulation of the blood.

Let us now see what instances the Scripture will give us in proof of the sordid hoarders and hidiers of money. A goodly young man came to Christ, and inquired the way to eternal life ; Christ told him he knew the commandments : he replied, he had kept them from his youth ; it seems he was no loose person ; “ and yet lackest thou one thing, (saith Christ,) sell all, distribute it to the poor, and thou shalt have treasure in heaven, and come and follow me.” It seems Christ pinched him in the sore place ; he hit the mark, and struck him to the heart, who knew his heart : by this he tried how well he had kept the commandment, to love God above all. It is said, the young man was very sorrowful, and went his way ; and the reason which is given, is, that he was very rich. The tides met, money and eternal life : contrary desires ; and which prevailed ? alas ! his riches. What said Christ to this ? “ How hardly shall they that have riches enter into the kingdom of God !” He adds, “ It is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of heaven :” that is, such a rich man, to wit, a covetous rich man, to whom it is hard to do good with what he has. It is more than an ordinary miracle. O who then would be rich and covetous ! It was upon these rich men that Christ pronounced his woe, saying, “ Woe unto you that are rich, for ye have received your consolation here :” What ! none in the heavens ? no, unless you become willing to be poor men, can resign all, live loose to the world, have it at arms-end, yea, underfoot, a servant, and not a master.

The other instance is a very dismal one too : it is that of Ananias and Sapphira. In the beginning of apostolic times, it was customary for those who received the word of life, to bring what substance they had, and lay it at the apostles’ feet. Among the rest, Ananias and his wife Sapphira, confessed to the truth, sold their possession, but covetously reserved some of the purchase-money from the common purse, to themselves, and brought a part for the whole, and laid it at the apostles’ feet. But Peter, a plain

and a bold man, in the majesty of the Spirit, said, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost; and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." But what followed this covetousness and hypocrisy of Ananias? Ananias hearing these "words fell down, and gave up the ghost." The like befel his wife, being privy to the deceit to which their avarice had led them. And it is said, that "great fear came upon all the church, and those that heard of these things:" and also should on those that now read them.

This judgment had not befallen Ananias and Sapphira, if they had acted as in God's presence, and with that entire love, truth and sincerity, that became them. O that people would use the light that Christ hath given them, to search and see how far they are under the power of this iniquity! For if they would watch against the love of the world, and be less in bondage to the things that are seen, which are temporal, they would begin to set their hearts on things above, that are of an eternal nature. Their life would be hid with Christ in God, out of the reach of all the uncertainties of time, and troubles, and changes of mortality. Nay, if people would but consider how hardly riches are got, how uncertainly they are kept, the envy they bring; that they can neither make a man wise, nor cure diseases, nor add to life, much less give peace in death: no, nor hardly yield any solid benefit above food and raiment, which may be had without them, and that if there be any good use for them, it is to relieve others in distress; being but stewards of the plentiful providences of God, and consequently accountable for our stewardship: if, I say, these considerations had any room in our minds, we should not thus haste to get, nor care to hide and keep, such a mean and impotent thing. O that the cross of Christ, which is the spirit and power of God in man, might have more place in the soul, that it might crucify us more and more to the world, and the world to us; that, like the days of paradise, the earth might again be the footstool; and the treasures of the earth a servant, and not a god, to man!

THE END.

BRIEF ACCOUNT
OF
SAMUEL NEALE,
A MINISTER OF THE GOSPEL
IN THE
SOCIETY OF FRIENDS.



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BRIEF MEMOIR

OF

SAMUEL NEALE.

SAMUEL NEALE was born in Dublin in the year 1729. His mother died when he was about six years of age, and his father soon afterwards removing to America, left him, with a brother and two sisters, under the care and guardianship of an uncle and grandmother residing at Edenderry. These relatives brought them up carefully, gave them such schooling as the neighbourhood afforded, and tenderly watched over their morals and conduct. In a few years their grandmother died, and their uncle removed with them to Christians-town, in the county of Kildare, to an estate which, by the will of his grandfather, Samuel afterwards inherited.

Although deprived of the advantage of a religiously guarded education, Samuel was remarkably favoured with the notice of the great Preserver of men.

The following extracts are made, (with some abbreviation) from a journal of his life, kept by himself:

"In my early years, though deprived of my parents, the Lord my God was near, and took me up, and at times moved upon my spirit and melted my heart, before I well knew what it was that affected me. When very young, reading the scriptures, and other writings tending to instruct me in that which was good and profitable, I felt my spirit tendered, and enjoyed a sweetness of mind that made me very sedate and grave, and often the tears would run down my cheeks. In these seasons I felt myself very comfortable; and had a belief that I was seen by the all-wise Creator, who knew all things: but such impressions soon wore off, and the levity of my natural disposition got into dominion, when amongst my play-fellows.

"Thus I went on for some time, when I was attacked by the small-pox; it reduced me very low, and few thought I should recover. I thought I was not fit to die, and I therefore entered into covenant that if the Lord would bring me through, I would be more careful of my

words and actions than ever I had been before. I still remember some of the prospects I had when lying on that sick bed; but it pleased infinite goodness to raise me up. I was then about my twelfth year; and after this, though I often remembered my covenant, yet my natural propensity to youthful follies and amusements prevailed much, and stifled the good resolutions I had formed. I too much forgot the visitations I had been favoured with, and not being enough restrained, I took liberties in hunting, coursing and shooting, whereby I was introduced into unprofitable company.

“Thus I continued till my seventeenth year; about which time I had a sense given, that my life was very unprofitably spent. I knew but little of business, and was desirous of being placed in some line of life, by which I might be enabled, in addition to my income, to live respectably amongst men, and follow some business, so as to be kept out of idleness. When about eighteen years of age, I was placed with a merchant in Dublin, a very sensible humane man, to serve him till I should be twenty-one. In this situation I was as much, or more exposed than before: for having money of my own, I contracted acquaintance with many young people in that city, very injurious to my growth in that which was good; and being remarkably active and strong, and excelling most in a variety of bodily exercises, it made me vain, and emulation prompted me to endanger my health, by abusing the strength with which Providence had endued me for better purposes.

“In this time of servitude I got intimate with several young men in the college, I believe some of the most moral that were there, and I took liberties inconsistent with the principles in which I was educated. We sometimes frequented the play-house, and after these amusements, and I was on my return home, oh! the anxiety and remorse that covered my mind, and overwhelmed my spirit. I was then willing to covenant to be more careful in future, and avoid what now seemed so distressing; but when those seasons of diversion approached I felt my inclination arise with redoubled strength, and my passion for gratifying it, like a mountain insurmountable; so I went, like a man bereft of understanding: when all was over, I was ready to accuse myself as one

of the weakest of mortals, and to deplore my unsteadiness and want of resolution.

“ Thus I continued for a considerable part of the three years I spent in Dublin, sinning, and deploring my weakness, and commission of those things that afterwards stung like a serpent and bit like an adder. At particular times when sitting in meetings, I was sensible of the virtue of truth, and was very much brought down and humbled in my mind: my associates would cry out, ‘ This is a religious fit, come let us take a coach and go to the Park, Black-rock, or some such place, and drive it away :’ and thus the good Spirit was counteracted by those who were not subject to its government, but agents to him who rules in the children of disobedience, and keeps in bondage and darkness.

“ I remember in an afternoon meeting, a valuable friend was concerned to speak in a prophetic line, that the Lord would visit the youth, and pour forth of his spirit upon them, and raise up Samuels for himself: I thought she looked steadily towards me, and her words made a deep impression on me: but endeavours were used that same evening to eradicate these impressions, which, through weakness and frailty, were but too successful, so that I feared I should never be able to stand my ground, and was almost persuaded to give over striving. But my gracious and good Lord still followed me with his loving kindness, and at times created a hope that I might overcome the enemies of my own house: and in time, blessed be his holy name, I felt strength to resist their wiles and insinuations, but alas! I had many combats: and I well remember a remarkable dream which had a very great effect upon me. I thought the enemy of all good came and attacked me violently, that we wrestled a considerable time, and I was in great conflict; he brought me to my knees, but still could not throw me down, and after much struggling he vanished. I awoke, and my shirt was as if dipped in water from the agony of this conflict; though I was young, it made a great impression on me, and since that time I have seen my dream fulfilled. But for the interposition of the Lord’s mercies I should have been long since overthrown, and become a cast-away; great are his mercies, he still continues to be long-suffering, and abundant in goodness and truth to poor rebellious man: striving by his good

Spirit to draw him from sin and iniquity, and calling him as out of Egyptian darkness and bondage, to come into the glorious liberty of being his son.

"My master having occasion to pay rent to the bishop of Clogher for one of his correspondents, I was sent with the money, and addressed the bishop, not as though I was one called a quaker; he took but little notice of me; I thought he treated me rather with contempt. It stung me to think I played the coward, and was ashamed to address him as a quaker: I therefore entered into an engagement that if ever I went again, I would address him in the plain language. The season came that I was to go, and I was warned in my mind to remember my engagement. I went in some degree of fear; he was just stepping into his coach to go to the country: when I addressed him as a quaker, he very politely received me, and treated me as if I had been his equal: when I had done my business, I returned with a pleasure for this act of obedience far transcending any thing I had felt before. I thought I could leap as an hart, I felt such inward joy, satisfaction, and consolation: so that I would have the beloved youth mind their guide, and not dishonour that of God in them; for as we are faithful in a little, we shall be made rulers over more.

"I went on, between hope and fear, the remainder of my apprenticeship; my frailties often precipitating me to the verge of ruin.

"During this time I had a visitation from the Most High, by a fever and ague, which brought me very low; my former covenant appeared fresh in my remembrance, and I was now afraid to ask, because before I did not perform. I continued for some time in a low condition, until infinite Goodness restored me once more to health, to try my fidelity; but, to my shame and confusion, I ran into greater evils than ever; thus ungrateful and hardhearted, I could fully subscribe to that declaration, "The heart of man is deceitful above all things, and desperately wicked." I seemed running the full length of my chain; my conviction and remorse were at times strong, but company and the levity of my temper quenched these convictions, and I went on towards destruction, in rebellion and disobedience against the divine Monitor, which, in boundless mercy, still followed me.

"I continued in this state until I was my own master, when, intending to pay a visit to Munster, to form acquaintances and follow some business, I prepared for my journey, equipped like a young man of the world, had a livery servant, and set forward in good spirits on my expedition.

"I pursued my journey to Limerick, where I staid some days with a relative. Here I fell into very dissipated company, old acquaintances that I had in Dublin: from thence I proceeded to Cork, and on the road felt my mind impressed with solid reflections, which I have since thought preparatory to what soon followed; for I was conscious that my weakness and frailties were great, my time running swiftly away, irresolute with respect to standing against temptation and the allurements of sin, and sin-pleasing pleasures. In this disposition I reached Cork, and there mingled with my old acquaintances, and got new ones. Being at a play one evening, up late that night, and lying pretty long next morning, which was First-day, an acquaintance asked me to go to meeting, and at the same time informed me there were strangers to be there, telling me who they were; I said I would, for at my worst state I generally attended meetings; so to meeting I went, and it was a memorable one to me; for in it my state was so opened to that highly favoured instrument, in the Lord's hand, Catherine Payton (who with Mary Peisley was visiting the churches) that all I had done seemed to have been unfolded to her in a wonderful manner. I was as one smitten to the ground, dissolved in tears, and without spirit: this was a visitation from the Most High, beyond all others that I had as yet witnessed; I was so wrought upon by the power and Spirit of the holy Jesus, that like Saul, I was ready to cry out; "Lord what wouldst thou have me to do?" I was almost ashamed to be seen, being so bedewed with tears, and slunk away, after meeting, to get into a private place. I joined company with a religious young man, and forsook my gay companions and associates, who beheld me with astonishment.

"The change was very rapid, and my doubts and fears respecting myself were very great, so that I could not trust myself in my former company, lest my innumerable frailties should prove too powerful for all my good

resolutions. So I abode still and quiet, and kept near these messengers of glad tidings to me. I went with them to Bandon and Kinsale; and the same powerful dispensation of divine virtue followed me; breaking in upon me, and tendering my spirit in a wonderful manner, in public meetings as well as in private opportunities. When I returned to Cork, I kept as private as I well could, and resolved to quit all my worldly pursuits, and follow the gentle leadings of that heavenly light that showed me the vanity of worldly glory, and that the pleasures of sin are but as for a moment.

“Our beloved friends intended for the province meeting at Limerick, and took Kilcommon meeting in their way: where they went, I went; and a considerable degree of concern grew in my mind, both by day and by night: their company was precious to me, their conduct and conversation strengthening; and the inward manifestations of heavenly goodness were my crown and rejoicing. My eyes were measurably opened to behold my insignificance, rebellion and backsliding: I saw the perverseness of my nature, and that in me, as man, dwelt no good thing; I thought I saw that if I missed the present opportunity of coming as out of Babylon, I was lost for ever; my measure was full, and if I did not embrace the present offer, ruin and destruction would be my portion.

“My hunger and thirst after righteousness were great: I delighted much in reading and retirement; worldly things had no charms for me at this season, when the new creation began to dawn: although, at times, I felt that the mount of Esau was on fire, and the consuming thereof hard to bear, yet it was necessary, in order that I might witness a new heaven and a new earth, wherein alone righteousness can dwell. I went with them to many meetings, and still heavenly good attended me, which encouraged me to persevere, and resolve to be steadfast.

“I was very comfortable in this good company, and in that of valuable friends where I came: but the time drew near, when I must be separated from them; and though it was a very heavy trial upon me to leave those friends, who as instruments, were exceedingly helpful and beneficial to me in my weak state, yet I concluded to return, and accordingly took leave of my beloved fel-

low travellers, and turned my face towards home, which was then in Dublin.

“This was about the middle of the summer of 1751, and in the twenty-second year of my age. I journeyed homeward in great heaviness; fear seized on me lest I should not be able to stand my ground amongst my intimates and acquaintances, professors and profane; being well known in that great and populous city, and having had many proofs of my own unsteadiness and forgetfulness, when heretofore favoured with the tendering sheddings of the convictions of truth on my mind. At times I had thoughts of leaving the kingdom, and residing in England, (near some valuable experienced friends) where I might be safer than amongst my acquaintances in my own country, who so often allured and drew me from the paths of purity, into the pursuit of lying vanities. Thus I reasoned with flesh and blood; but I was instructed to see that he who visited me, was able to preserve me, if I would but be subject and obedient to his wholesome instruction; and that where I had dishonoured him by my inconsistencies, there, by my fidelity to the law he writes in the heart, I might honour and confess him before men. These intimations quieted my mind, and I resolved to meet ridicule, reviling, and even persecution itself, for the sake of him, whom I was resolved to follow, as I felt strength.

“I staid in Dublin amongst my friends, attending meetings constantly, and sometimes met a select [company] at Samuel Judd’s, where I was often refreshed and comforted; the Lord was pleased to be with me, contriving my spirit and humbling me under his mighty hand.

“The house of Saul grew weaker and weaker, and the house of David stronger and stronger, until it became established; so, in a religious sense, conversion is a gradual work; the sinful nature declines by the efficacy of the baptism of the Holy Ghost and fire, which purges the floor of the heart, and makes it a fit temple for the Spirit of the Son of God to dwell in. This causes a strong combat, a severe conflict, in which the poor creature suffers deep probation and tribulation; but it is the way to virtue and glory, and is the heavenly preparer of paths to walk in acceptably to God: who, gradually carrying on his own work in the midst of suffering, visits by his

life-giving presence, to animate, cheer, and enable the drooping soul to hold on its way ; and so, by this invisible and glorious work, the day of redemption draws nigh, and the poor pilgrim goes from strength to strength and from one degree of experience to another, rejoicing in the Lord Jehovah, the God of the spirits of all flesh until the work be completed : then the poor traveller can say, ‘ It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.’

“ After I had spent some time in Dublin, my dear friend Garratt Van Hassen, having an inclination to go to Mountmelick, to see friends there-away in their families, I felt an inclination to accompany him, of which he seemed glad. On our return, we called at Christian’s-town, and stayed a few nights there, where I met with a remarkable occurrence. I had been used in former times to walk out with my gun and dog : it was a retired way of amusing myself, in which I thought there was no harm ; and reasoning after this manner, though I was very thoughtful about leading a new life, yet I now went out as formerly : I remember I shot a brace of woodcocks, and on my return home it rained, and I went to shelter myself by a stack of corn, when it struck my mind as an impropriety, thus to waste my time in this way of amusement, so I returned rather heavy-hearted : dear Garratt and I lodged together ; and next morning he asked me if I was awake, I told him I was ; ‘ I have something to say to thee,’ said he ; I bid him say on. ‘ It has been,’ said he, ‘ as if an angel had spoken to me, to bid thee put away thy gun, and I believe it is proper that thou shouldst put away that amusement :’ to this purport he spoke ; and that same night I dreamed that it was said to me, intelligibly in my sleep, that if I would be a son of righteousness, I must put away my gun, and such amusements : it made a deep impression on my mind, and I concluded to give up everything of the kind and take up my daily cross, and follow the leadings of the Lamb, who takes away the sins of the world.”

Samuel Neale, by submission to the operation of the Holy Spirit, grew in religious experience, and a few months afterwards was intrusted with a gift in the ministry of the Gospel. His first appearance in the ministry was at a meeting in the country.

On his return to Dublin he says : " I had much reasoning with flesh and blood, such as, what would the people think or say of such an one, who had been a gay young man, a libertine and a persecutor of the holy Jesus, in his spiritual appearance, [was I] to appear now as a preacher of righteousness.

" When the meeting day came, my fears increased, and in this state I went to meeting; it was on a First-day; there was a very large gathering, amongst whom were divers of my associates and old companions. I was concerned to bear my testimony, which I did in great fear and trembling: the subject was Paul's conversion; 'Saul, Saul, why persecutest thou me?' It was spoken in great brokenness, I did not say much, but it had an extraordinary reach over the meeting; many present wept aloud, and for a considerable space of time. After meeting I endeavoured to get away unperceived, though one man, (not of our society) caught me in his arms and embraced me. Thus was I sustained and strengthened in my setting out in the work of the ministry."

Soon after this, William Brown of Pennsylvania, a minister of the Gospel in the Society of Friends, then on a religious visit, arrived in Dublin. He had no companion, and Samuel Neale feeling the way open, and having the approbation of his friends, agreed to accompany him. They travelled together through Ireland, part of England, and in Holland and Germany, to their mutual consolation. The visit tended to Samuel's establishment in the truth, and at its close he says:

"It was no small exercise to me to leave him, who was made as a father to me in counsel and advice. We had a religious sitting wherein we were mutually comforted, and had to believe, that, as the Lord our God joined us together, so in his wisdom he separated us, and in his love we parted."

In the year 1753 Samuel Neale removed to reside within the compass of Edenderry monthly meeting, where he continued faithfully to labour in the exercise of his gift as a minister of the Gospel. In 1757 he was joined in marriage to Mary Peisley, an eminently gifted servant and minister of our Lord Jesus Christ. This connection was dissolved by the death of his wife within the short space of three days, after a few hours' illness. This heavy trial he bore with much resignation to the Divine will,

manifesting the inward support which was afforded him, by the lively exercise of his gift at her interment.

In the year 1758 being in England on a religious visit, he notes in his journal the following interesting account :

"Seventh of Seventh month. I was at the quarterly meeting at Kendal. That honourable elder, James Wilson, was there; in his eighty-third year: whose living counsel, in testimony, was very refreshing, and he appeared in the strength of a young man. He told me of a meeting he was at in London, with Thomas Wilson, where was a great concourse of people, and amongst them two persons of high rank in the world, who sat very attentively while a Friend was speaking, and seemed to like what was delivered; but when Thomas stood up, being old, bald, and of a mean appearance, they despised him; and one said to the other, 'Come, my lord, let us go, for what can this old fool say?' 'No,' said the other, 'let us stay, for this is Jeremiah the Prophet, let us hear him:' so, as Thomas went on, the life arose, and the power got into dominion, which tendered one of them in a very remarkable manner; the tears flowed in great plenty from his eyes, which he strove, in vain, to hide. After Thomas had sat down, he stood up, and desired he might be forgiven of Thomas, and of the Almighty."

In the year 1760, he removed to the city of Cork, where he resided during the remainder of his life.

Having for several years felt a weighty concern to pay a religious visit to the meetings of Friends in North America, with the full unity and concurrence of his brethren, he embarked in the Eighth Month, 1770; and was enabled to visit the meetings generally on that continent, to the consolation and strengthening of many, and to the peace of his own mind. He returned in the Eleventh month, 1772, and, at a suitable season, with great brokenness of spirit, gave a diffident, tendering account of the said visit, ascribing all praise to that power which had qualified and sent forth, and so marvellously to him, conducted through the various probations attendant on such a service.

He was often engaged in visiting Friends in sundry parts of Ireland; was several times in England and Wales; and once in Scotland on the same account.

While favoured with health, he was exemplary in the attendance of particular and general meetings, and divers times attended the yearly meeting in London. Thus he continued, occupying with his gift at home and abroad, until increasing age and infirmities of body became some impediment to his labours in that line.

His last journey was on a visit to Friends in the province of Leinster. In this service he appeared replenished with the love and tenderness of the Gospel, steadily moving under the cover of it, and bringing forth the fruits of charity, patience and meekness of wisdom.

On returning home he found himself still more indisposed, and was unable to attend meetings much afterwards. In a short time he was affected with a mortification in his foot which soon proved fatal. During his illness he was visited by Mary Dudley, a ministering friend, who was then engaged in religious labours in the families of Friends in the city of Cork. She thus describes her visit: "Some settings have been graciously owned, but I know not any so much so, with the sensible gathering of that manna which falls from the heavenly treasury, as one this morning in the dwelling of that prince in Israel, Samuel Neale, whose outward man is visibly decaying, while the inward man is renewed day by day. It was truly encouraging and strengthening to hear this father in the church declare, that he had not flinched from whatever had been required of him, but had done it with all his might, and that through Divine mercy, he now found support in the midst of infirmities, 'therefore,' he added, 'be faithful, follow the Lord fully, and give up to every manifestation of His will.'"

He was preserved meek, humble and patient to the end, quietly departing this life the 27th of Second month 1792, aged 62 years, a minister 40 years. We doubt not he is entered into the joy of his Lord, and into his Master's rest.

MEMOIR

OF

FREDERICK SMITH,

WRITTEN BY HIMSELF.



PHILADELPHIA:

**PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
AND TO BE HAD AT THEIR DEPOSITORY,**

No. 84, MULBERRY STREET.

MEMOIR
OF THE LATE
FREDERICK SMITH.

WRITTEN BY HIMSELF.

A MEMOIR, with some other writings of the late Frederick Smith, of the Haymarket, afterwards of Croydon, England, was placed in the hands of a friend, by some of his surviving relatives, with liberty to select for publication such parts as might appear suitable. The following extracts are from the

MEMOIR.

I was born in London the 28th of Sixth month, 1747, and before I was five years of age was put to a boarding-school. I was naturally of a lively disposition, and very early susceptible of evil impressions, so much so, that I have frequently looked back with admiration to observe how soon the enemy makes his inroads. Before I was nine years old, there was scarcely an evil [incident to children of that age] with which I was not acquainted, and which I had not a hankering after; though I believe I sometimes had some serious thoughts, but so trifling that I hardly recollect them.

When I was about thirteen and a half years of age, I was taken from school and sent to London to occupy a situation under government, in the General Post Office. My relations were opulent people, and kept a great deal of what is called fashionable company, yet they did all they could to restrain me from following those evil propensities I so much delighted in. They were ignorant of the bent of my inclinations, and of the progress vice had made in my heart, and endeavoured to prevent the [evil] seed from being sown. But alas! the work was begun; and being associated with many young lads, most of whom were under little or no restraint, whilst together we gave loose to our various inclinations; and I am ready to con-

clude, that from the age of fourteen till I was twenty, there were few who exceeded me in vicious conduct.

During this time for several years I did not enter a place of religious worship, except for some wicked purpose; yet I never lost sight of a sort of idea of a Supreme Being, and I believe never went to sleep without endeavouring to say my prayers, not even when stupified with liquor. This I consider to be a strong proof of the beneficial effect of parental care, in endeavouring early to impress on the minds of youth, day by day, their duty to their Creator.

During this career of wickedness, there seemed nothing to hinder my putting what was in my heart into execution; so that, as to what the world calls pleasure, I knew no restraint; the enemy continually finding out fresh food for my sensual and beastly appetite. At intervals, I providentially found a stop, and a language passed through me, "Surely it will not be always thus with me; I shall at some time or other be caught in the trap of the enemy;" but such impressions lasted only for a few minutes. I remember once being so convicted in my mind of the progress sin was making in me, that I flung myself on my bed, burst into tears, and cried to the Almighty for help. I strongly felt my depravity and weakness, and fervently prayed for help and strength to resist evil, and for forgiveness for my past wicked conduct. But this impression did not last a great while; I soon returned to my evil courses.

Owing to the kindness of my relations, at whose expense I lived, the greater part of my salary was given me for pocket-money; so that I never troubled my parents for money, and they were ignorant how I went on. When I visited them in the country, on leaving them they used to give me very wholesome advice, and by their affectionate solicitude so wrought upon me as to make me resolve in my own mind to be more circumspect in my conduct, and to leave those companions to whom I was as injurious as they were to me. A few days after my return to London all these tender impressions [would be] obliterated, and I returned with redoubled vigour to an abandoned life.

Having received a fashionable education, and been instructed in all the accomplishments which, in the view of the world, constitute the gentleman, such as dancing, fencing, &c., I was equal to most in superficial knowledge, and was introduced into much fashionable company. I frequented balls, the theatres, musical entertainments, and other equally unprofitable amusements, till my 21st year, when, without the consent or knowledge of my friends, I married.

In consequence of this rash act I had now to struggle with some difficulties. I had during the last year or two been so extravagant as to contract debts, which, though not to a great amount, were the occasion of considerable embarrassment. Some heavy family afflictions which occurred at this period, brought me to a degree of recollection; and this was much assisted by the prudent demeanor of my wife, who, although she had consented to our marrying clandestinely, yet carried herself so circumspectly as completely to wean me from all my dissolute companions; and thus, through her means, under Providence, I was mercifully rescued from apparently certain ruin. Though most of our friends were disconcerted at the step we had taken, yet in a little time they became reconciled, and kindly assisted to increase my outward means; and as we were contented in our humble situation, and satisfied to live very frugally, also happy in each other, we were, as to outward matters, comfortable beyond our expectation.

About the year 1780, I had at times some serious impressions, and seemed to want something which outward enjoyments could not afford. For some time I attended the national worship, but not being satisfied, I frequented the meetings of others; and though I apprehended these were more zealous and sincere than the generality of those of the Church of England, yet my mind was so conscious of the deep wound which sin and corruption had made, that I was persuaded no superficial attempts could heal it. I had a prospect of something beyond all that I had yet seen or heard, though I could not as yet describe the whole of my feelings, except as they were brought into action. I was still a strange jumble of inconsistency, for some things of a gross nature remained with me.

In the year 1782, I was subpoenaed by the Post Office to give evidence at the Old Bailey, against a man for robbing the mail. A circumstance occurred during the trial which excited in me an additional degree of thoughtfulness. One of the witnesses gave evidence which, though of no great importance, was not, in point of fact, correct, and had I been called upon, I should have been obliged to contradict him. This circumstance led me to consider the nature of an oath: that it was a solemn appeal to the Almighty, that the matter then about to be asserted was the truth. In fact, I began to doubt whether the taking of an oath is, under the Christian dispensation, justifiable; for though but little versed in the Scriptures, I recollected that Jesus Christ had said, "Swear not at all." I was thus brought into a most trying situation, under the feeling of which I earnestly supplicated the Almighty that I might be excused from giving

evidence in this case; and in great condescension and pity to my secret cries, He heard me and I was not called upon.

About this time I was brought to a serious recollection of the many gracious visitations of the Almighty to my poor wicked soul, and particularly his answer to my prayers, [not only in the instance] before related, [but also] in two others, during the dangerous illness of my dear wife, when I had earnestly and with many tears besought him to relieve her pain, which was very great and continued for many hours, and it immediately ceased. I also began more plainly to see the natural proneness there was in me to evil; 'this I could trace back in myself to a very early age, and could recollect some instances of sinfulness and depravity which even then filled me with shame. Thus I was introduced to a view of the degraded and fallen state of man by nature; and feeling my inability of myself to overcome my evil passions and inclinations, I was led inwardly and fervently to implore Divine help and instruction.

I continued in this seeking state for some time, when I became acquainted with a person belonging to the Society of Friends, who lived near us, at Walworth, whose company seemed very different to what I had been used to. A few months previously, the Quakers being mentioned in the course of conversation, my wife said, if ever she changed her religion, it should be to a Quaker, to which I replied, that the Quakers were a set of fools and had no religion in them. But now I was of a different mind, and I requested the Friend [above alluded to] to lend me some book relating to his principles, which at first he refused. Afterwards with some reluctance he lent me Barclay's Apology, cautioning me at the same time against too much earnestness in the perusal, and setting down as truths the sentiments of the author, till I had sufficiently weighed them in my own mind; adding that he believed with Peter, "that God is no respecter of persons," but that those of all religious denominations "who fear him and work righteousness are accepted of him. I have often looked with much satisfaction at this conduct of the Friend, in not laying hands suddenly on me, and considered it a proof of his prudence and kindness; and, indeed, the kind, parental care and solicitude for my spiritual welfare, manifested by himself and his wife, though I was not within the pale of their religious belief, instanced such a liberal, tolerant spirit, and freedom from bigotry, as convinced me that Friends were got far beyond most others in that day, in the substantial part of religion. I read the book with much attention, and was surprised to find that the fundamental part so exactly corresponded with the idea I had formed of the union

that subsists between God and his creatures. I was also much instructed many ways, especially respecting the meaning of the words Holy Ghost, of which I had before been totally ignorant, as I have reason to fear is the case with thousands, besides myself, who call themselves Christians. I could have said, as some did to Paul, "we have not so much as heard whether there be any Holy Ghost."

One day, whilst I was reading Barclay's Apology, I told my wife I believed I should turn Quaker, the book I was then reading having opened my understanding respecting religion more than any book I had ever read; and that it was withal so simple, and corresponded so exactly with the Scriptures, that it appeared to me to be the very truth, or something to that purpose. She appeared to be much distressed at my expressing myself thus, and from that time did all in her power to divert me from my purpose. My wife tried many ways to prevail with me to alter my purpose, and at last with many tears entreated me to desist, telling me that her health was much impaired by her uneasiness of mind; (which I have reason to believe was really the case); at the same time pointing out to me the danger of our circumstances being materially injured by my losing my situation in the Post Office, and the distressing prospect of our becoming estranged from each other and our children divided, by my persisting in the intention of belonging to a different persuasion of religion from herself. I was at this time in the practice of attending the meetings of Friends; but these arguments, together with the love I bore to my dear wife, induced me to promise her I would not attend them any more. I kept my word for a week or two, and for a while absented myself from the Friend's house who had been so kind to me; but I had no peace herein, for having found the pearl of great price, I soon perceived it would be necessary to sell all that I had, if I ever meant to purchase so choice a treasure. In a short time I secretly called on my friends as before, and borrowed John Richardson's Journal,* which was the first book of the kind I ever read; and I was surprised to find there were any persons of so late date who approached so nearly to the character of the saints of old, not being aware, at that time, of the universal efficacy of redeeming love; and that this principle will, in all ages, produce the same effects.

I was now called upon to give some proof of my love to Him who was thus graciously visiting me. I was subpoenaed to give evidence in one of the courts of Westminster, respecting a per-

* Republished in the 4th vol. of Friends' Library, Philada. 1840.

son's handwriting, to which I had been a witness. This brought me into a great strait, for I felt that I dared not take an oath, and my refusal, which could not be kept secret, I apprehended would endanger the loss of my situation. I called on my kind Friend, to advise with him. He saw my difficulty, and I believe felt for me in my distressed condition ; but it seemed out of his power to assist me. I [afterwards] waited on the attorney, told him the difficulty I was under, and endeavoured to prevail on him to get some other person in my stead. But he could afford me no relief, except that he asked me if I could take the Quaker's affirmation. I told him I did not know what it was ; but when he showed it to me, I felt no objection. He therefore promised to prepare the way for me in the court, that I might have as little trouble as possible. During the time I had to wait in and about the court, before I was called, which was about eight hours, I was exceedingly distressed in my mind. On being called, I informed the court I could not take an oath, and the affirmation was immediately offered to me. I instantly felt such a flow of peace and comfort to my poor tried mind, as I had never experienced before. I returned home joyful, and strengthened with the enriching balm of heavenly love in my bosom.

Although this event terminated [so favourably], it seemed probable, that in consequence of my objection to taking an oath, I should, at some future time, lose my situation under government. This was a continual exercise to me ; and it seemed desirable that I should be prepared for such an occurrence, and having an opportunity of laying out my property in merchandize, without much consideration, I embraced it. This step laid the foundation of much future difficulty. At the request of my wife, I also engaged in partnership with a near relation of hers, which I was induced to do principally from a desire to convince her that I was willing to do all in my power to make her comfortable.

I had not entered into this engagement many weeks before what I had anticipated took place. I was subpoenaed to give evidence against a man who had robbed the mail. In this case the affirmation would be of no avail ; and I very soon learned, that if I refused to take the oath, I should most probably lose my place. My distress was now very great ; for I had discovered that my partner's affairs were in a worse state than I had before understood. Thus I had not only the prospect of losing my situation, but with it my only means of extricating myself from my difficulties, and carrying on my business ; so that I was now likely to be left in a worse situation than if I had not embarked in trade.

The comptroller and his brother were greatly affected; they considered me as their child, having brought me up from my youth, and treated me with parental affection. I was rapidly getting forward in the situation I held, and to see my fair prospect thus blasted, and that I was obstinately bent [in their view], not only on my own ruin, but also that of my family, was a great disappointment to them, and grieved them much. They tried to persuade me to alter my resolution, but in vain; and the comptroller reluctantly complied with my request. The kindness of my relations at this time was more than I could well bear; and was a greater trial to me than all the threats and unkindness of my superiors in office. I was interrogated by the secretary and solicitor; and threatened by them, that if I did not comply, I should be imprisoned. By order of the Board, I attended at the Post Office, to give my reasons to the postmasters-general. I was treated with much unbecoming rudeness; and endeavours were used to have me instantly dismissed; but the solicitor informed the Board that it could not be done till I had been put upon my trial, whether I would take the oath or not. I was therefore ordered to attend at the assizes [at Aylesbury] on the 8th of the Third Month, 1784.

At this time, however, my wife was taken seriously ill, occasioned by the distress of her mind in viewing the awful prospect before us, and the uneasiness my conduct had given her; which was not to be wondered at, seeing that what I did to procure peace of mind to myself, appeared to involve her and our young family in ruin. She was so ill on the day I was obliged to leave her, that the physician who attended her expressed his fears of her recovery. I was, however, obliged to leave her; and I took my farewell of her under much affliction, having great cause to fear we should never meet again in mutability. This was on a First-day. I went to Westminster Meeting in the morning, and [afterwards] accompanied the solicitor to Aylesbury: he behaved kindly to me, and the company who were collected there showed me more respect than I had expected.

The last evening but one that we were together, the solicitor, who sat at the head of the table, desired us to fill our glasses; but, having all along felt a particular objection to countenancing drinking, I had uniformly refused toasts; and now, being urged more than usual, I gave them my reasons for refusing. Still, however, the company continued to press me; and, to prevent further solicitation, I filled my glass with water only. This answered their purpose; and a scene of as great indecency and confusion followed as I had ever witnessed. I took my candle

and went to bed, lamenting that, in all probability, I had been the cause of it: for, had I remained firmly attentive to my inward feelings, I might have been instrumental in convincing those present of the folly of the practices they were in. It was a lesson I have often recurred to, when my resolution has been tottering under trials of faith and obedience.

And now the time came for me to manifest my love to Him who had allured me out of Egypt into the wilderness, who had spoken peace to my guilty soul, and had forgiven my many transgressions and backslidings. Under a sense of these mercies I appeared in court; and when I was called, I told the judge without hesitation, that I could not take an oath; which having done, my heart seemed to overflow with sweet peace, and I was strengthened to bear the scurrillity and ill-natured remarks of a counsellor, who had no doubt been hired for the purpose of making me appear odious to those present, and to give the postmasters-general a plea for displacing me. He then kindly asked me if I chose to take the oath, which I refusing to do, he told me I might leave the court if I pleased, as they had nothing further to say to me. I immediately hastened home, where I found my wife much better; and I had the abundant satisfaction to learn from her, that during my absence, at the time she appeared in the greatest danger, her mind was so filled with comfort and Divine love, that she longed to be dissolved; and she believed that, had she gone then, it would have been well with her. This account filled my poor heart with gratitude to the Lord, for thus remembering me in the midst of my deep probations; for surely no one had greater reason to be humbled in the dust than myself, an unworthy sinner.

Having been thus mercifully helped through so many difficulties, I experienced a degree of strength to encounter fresh ones. I was now in expectation of losing my place in the Post Office, the justice of which I could hardly reconcile, seeing that my refusal to comply with the requisition of my employers was well known to arise from [adherence to] integrity of principle, and not from a desire to evade any part of my duty as a servant to the public.

In a few days, I was ordered to attend the Board. I was told I should not be immediately dismissed, as I had represented how I was circumstanced in other matters; but that I should have liberty to attend the office as usual for two or three weeks, till I could turn myself about. But I was much surprised and disappointed the next morning, when on entering the office, I was told that it was the express orders of the postmasters-

general, that I should not do any more duty ; and I was refused even the indulgence of going to my drawer. This appeared the hardest of all my trials. It was unexpected ; and I could not but sit down in my room and weep aloud.

Seeing how involved in difficulties we were, my opening this matter to my wife was a severe trial to me, and none but the Almighty could conceive the inward distress I suffered on being brought into this humiliating situation. I had now scarcely a friend to whom I could open my mind ; and my father and other relations treated me with coldness, especially the former, who declared he would never do anything for me. None offered me any assistance, and I dared not open my situation to Friends, lest they should suppose I courted the Society for gain. My wife too, (who was violently opposed to Friends,) perhaps with a view of forcing me to return to my former way of thinking, appeared uncommonly bitter against me ; so much so, that, in the hurry of her resentment, she left the house, with the determination, as she said, never to return, and took the children with her. I entreated her, before she left, not to prosecute her intention, nor did I expect she would, till she put it into execution. She was at a relative's at Richmond for sometime ; and, while she was there, I wrote to her in as moving a manner as I was capable, to request her return. She came [afterwards] to get clothes for herself and the children, when I renewed my entreaties with many tears, but in vain. In this season of deep distress, the love of God through Christ was my only comfort ; and in this I felt experimentally that I was not forsaken by Him for whom I suffered such severe trials and conflicts. Under the pressure of them I wrote as follows :—" My brethren are put far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house count me for a stranger : I am an alien in their sight. My breath is strange to my wife, though I entreated for my children's sake of mine own body. All my friends abhorred me ; and they whom I loved are turned against me. Lover and friend hast thou put far from me, and mine acquaintance into darkness. But I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

After an absence of several weeks, my wife returned to me ; and I can truly say I received her joyfully.

In the beginning of 1785, I was kindly noticed by a few Friends, whose society I very much enjoyed. In the first month of this year, George Dilwyn and Samuel Emlen, who were visiting the families of Friends in Westminster quarter,

expressed an inclination to sit with me, and I met them for that purpose at George Stacey's. I felt in an unusually disconsolate state, and unable to see anything but the impurity of my heart. The subject of their testimony was to encourage faithfulness in little acts of dedication that were required of me; intimating I was not to suppose that, because I had suffered for the cause of truth, the work was done; that there was still a great deal to do, and perhaps to suffer; and that it is only by patience and watchfulness, and keeping the eye single to the great Master, that we can be safe; that seeing we are weak and insufficient of ourselves to do anything to His glory, we must seek for ability to serve Him with a perfect heart and with a willing mind; that by the purity of our conduct we may prove ourselves worthy of the vocation wherewith we are called. The upright, honest dealing of these Friends was a stimulus to me to press through every difficulty and discouragement.

The adoption of the plain language was a great trial to me, and it was a long time before I could fully give up to it: and even after I had accomplished it, and had continued faithful for some weeks, my strength failed me, and I nearly gave it up; but by attending to the secret reproofs of instruction, I was favoured with strength to resume this part of my duty, though I found it much more difficult to return, than it was in the first instance to conform to the practice. Thus, by unwatchfulness, and not attending to the pointings of duty in what appeared little things, I was frequently brought into much distress; but when faithful to the voice of Truth, I was at times favoured with great peace and comfort, and I found I gained strength in the holy warfare. Though neither dress nor address at first appeared of much importance to me, yet, as I faithfully yielded to the teaching of Divine grace and truth, I was enabled to see the beneficial effects of [supporting] these parts of our testimony.

My natural disposition was volatile and lively; at the same time I was hasty, and impatient of contradiction. I scarcely seemed able at times to keep my vivacity within bounds, which was often a great trouble to me. I therefore abstained from animal food, &c., thinking that by mortifying the body, I should be able to conquer this enemy to my peace, as well as others by which I was assailed. This voluntary [abstinence] caused me much distress, being unable to give a substantial reason when I was questioned upon the subject by my wife and others. I continued [in this course] for some months, till my natural strength was much reduced, while my animal spirits were

greatly increased; and I thus discovered that all human means, not in the Divine economy, are insufficient to bring about [the work of regeneration;] nothing short of the light and power of Jesus Christ being able to effect this great and important work. For many months I had to travel on under the pressure of outward discouragements; so much so, that there was little appearance of my getting forward in business, though at some times the prospect was more cheering than at others. Keen was the distress that I suffered, and many the tears that I shed. I had also a host of enemies within, whereby I was kept in a state of continued warfare, fearful lest I should not be able to stand my ground, and, after all my sufferings, bring reproach on the Truth.

My dear wife was all this time unable to comprehend the meaning of the peculiarity of my conduct by which we had been brought into these circumstances of difficulty; and, not being reconciled thereto, she frequently upbraided me. This was a cause of great disquiet to us both; [and it is likely my yielding to] the natural warmth of my temper, made my own path considerably more trying than it would have been had I borne with patience the contradictions I met with. I ought to have shown a greater degree of condescension, [and to have been] more like the Master, who, when he was reviled, reviled not again.

It happened once that Timothy Bevington and John Burlingham, of Worcester, were on business in the neighbourhood, and, though unacquainted with me, they agreed to call on me. After dinner, with much difficulty, on account of my wife's objection to stillness, a religious opportunity was obtained, wherein J. B. gave us some excellent advice, and at the same time told me he had an assurance that, if I kept my place, my wife would be given to me; an occurrence I could at that time have no prospect of, nor had I faith to believe it.

Although I was much oppressed, as above represented, yet there were seasons of sweet enjoyment permitted me, wherein my cup might be said to run over. Thus was I led on through various dispensations, during which I could not but wonder, admire, and adore the gracious hand that was thus mercifully conducting me.

About the year 1786 several things occurred which evidenced the care of the Good Shepherd towards me, a poor worm. He in mercy saw meet to disclose himself to me, and by the might of his own power manifested that he was able of the stones to raise up children unto Abraham, if I did not reject so great salvation. I had still great difficulties to struggle with,

and had none to look to for help but the blessed Redeemer: the Lord alone was my support. The difficulties we were under produced great humiliation.

[The writer, after stating that himself and wife had in their prosperity enjoyed many outward comforts, and that now, in their reduced condition, duty and necessity combined to induce them to make sacrifices which by some would have been considered costly; and that among other things, a sideboard of plate was disposed of, proceeds:—] to be thus reduced was no small trial to flesh and blood; but it [the plate] was called for, and it was given up. In our straitened circumstances, it would have been folly to purchase it; and now, possessing comparatively nothing, vanity alone could be the inducement for keeping it.

This year my business increased. On taking stock, I found I had just about enough to pay all my creditors twenty shillings in the pound. Such being the case, I thought I would not again run the hazard of any person losing anything by me, unless with his own consent. I therefore, upon mature deliberation, came to the humiliating conclusion to call my principal creditors together, and acquaint them with the exact state of my affairs, and to offer to give up my property to them if they chose to accept it; but if they were willing to let me go on in business I intended to avail myself of their kindness. One day, while at dinner, pondering this subject in my mind, and bemoaning the trying circumstances to which I was reduced, I was so overcome by my feelings that I burst into tears, (my family being all around me,) and mentally poured out my soul to my Heavenly Father. While in this humble situation of mind, a letter, per post, was delivered to me. It was from a person of property, who had married a relative of my wife's, and was to this effect:—

“Sir:—I have made my will and have left your wife £——; but believing it may be of more use to you now than it may be at my death, you are at liberty to draw upon me at sight. I am, Sir, your humble Servant,” &c.

The person lived at Newcastle-upon-Tyne. His wife was dead. I had never seen him nor corresponded with him, and my wife had only seen him when she was a child; so that we could have no expectation of any such communication from him. This sum was sufficient to enable me to carry on my business without risk to my creditors; and my poor tried soul was bowed in humble gratitude [to my Heavenly Father], for having thus manifested his loving-kindness towards me, and confirmed the everlasting truth, that “for the oppression of the

poor, for the sighing of the needy, he would arise." Surely, this was a memorable token of his fatherly care over his children. I was sensible that there was none in heaven but Him, nor in all the earth that I could depend upon but Him; to Him alone I wished to render all the praise.

The time now came that Friends began to look towards my being received into membership. I was visited, by appointment of the Monthly Meeting, by a committee of, I believe, judicious Friends, who were not willing to take things by outward appearance only; for I believe I thought quite highly enough of myself, and supposed I had made considerable progress in religious experience. But the first visit convinced me of my error; and I was much humbled under a sense of my own emptiness and want of all things. I remained much exercised till the Friends had another opportunity with me; when to myself I appeared much darker than before, and, according to my own feelings, in no situation to be received into membership. I was also much deserted, and tried with many close inward conflicts; and, as the Friends gave me little or no encouragement, I apprehended I was shut out from the blessed unity of the Spirit, both with the Almighty and my beloved friends. Great was my distress and searching of heart at this season of deep humiliation; here self was of no estimation. I often thought the pain and exercise I had to pass through was more than I could well bear, and seriously feared the effects of my present trouble. In the midst of this close trial, on the Sixth-day, previous to the Yearly Meeting, I was informed by a Friend that the Monthly Meeting had acknowledged me as a member, and that I was therefore at liberty to attend the Yearly Meeting. I cannot express the joy I felt, and the favour I considered it, to be united to that body with whom I had so long felt a union; and great were my cries that I might know preservation from evil, that I might not be permitted to bring reproach on the ever-blessed Truth. I have often, on looking back, had to admire the goodness of the Almighty to my poor soul in suffering this dispensation, and that I was not admitted into the Society in a superficial manner, nor made to think better of myself than I deserved.

Although my dear wife and myself were not yet so united as I could have wished, yet there appeared some ground gained. I have already stated that Timothy Bevington, in a religious opportunity, spoke encouragingly to us. Some months afterwards, on meeting him again, he told me he recollected what had come before his mind at that time; and, though what he had said, was not yet realized, he, notwithstanding, had a re-

newed belief that "my wife would be given to me." I had been very cautious at all times of saying any thing by way of persuasion as to my wife's religious movements, except that I sometimes urged her to the attendance of her own place of worship.

Her health was often very indifferent. The air of London did not suit her; so that we had for a considerable time been under the necessity of having a lodging out of town, where she frequently remained for several days. This was the case near the latter end of this year, and I was left in town. One day, while serving a customer in the shop, I felt the sweet influence of heavenly love in a remarkable degree, and at the same time, such a powerful union with my dear wife, that I was overcome with the sensation; and, having dismissed the customer as speedily as I could, I went up stairs to give vent to my feelings, where I continued the greater part of the day. Under this influence, I felt an inclination either to speak or to write to her on the subject of a nearer religious fellowship. I was not, however, in haste to put it into practice, but waited till the next day, that I might, when my mind became more settled, judge of the propriety of such a step. The next day, on sitting down before Him by whom I wished to be rightly instructed, I again felt the same sweet impression; when, without hesitation, I wrote a few lines to her, expressive of what I felt. I took the letter in the evening, and soon found that the Master had been there before me. She read what I had written several times over, but said nothing. After a time, I ventured to begin the conversation, though in much fear and brokenness; and I told her all that I had felt. She was much affected at the relation, and asked me at what time of the preceding day it was that I felt the impression I spoke of. I replied that the clock struck eleven as I was going up stairs, on leaving the shop. She said it was very remarkable, for just at that time she felt the same impression towards me, which had continued with her ever since, much to her comfort and consolation. We now mingled our tears of real joy together, under a sense of the gracious dealing of our Heavenly Father to our poor souls; and we had to admire that our present union had not been effected by any human means, but by the power of the Lord alone, *he having given my wife to me*. Great, I believe, were our desires that we might in no respect know a separation from each other, but that we might so walk before Him as to [experience] a continuance of his love and regard. I believe we both considered this extraordinary manifestation of Divine love, through which we were so sweetly united, as our spiritual marriage; for what we

had before known of love fell far short of that which we now felt towards each other ; nay, appeared as nothing in comparison of it. This, I apprehend, is what all ought to feel on entering into this solemn engagement.

My wife was at this time very much indisposed, and was visited with a great deal of pain, so that she was often ready to cry out from the agony she suffered ; but she was at the same time under a very precious visitation ; so that in the midst of her suffering, she felt such a flow of Divine comfort as made her bodily affliction appear as nothing to her.

In a few weeks after she had got better, she gradually left her former place of worship, and we soon had the satisfaction of experiencing “the unity of the Spirit in the bond of peace.” It was no small alleviation of my troubles to have the help of my dear wife ; the union of her spirit was great comfort to me. She kept her place, I have often thought, far beyond myself, and afterwards became a steady and useful member of the Society [of Friends.]

My business was now gradually increasing, and I had a hope that I should not continue to suffer the severe discipline which I had experienced on account of trade ; a prospect appeared of my getting out of some of the difficulties I had been struggling against. For these and many other blessings, my heart was often bowed in reverence [to God.] My trials had the effect of enabling me from experience to sympathize with the afflicted. The path I had to tread seemed different from that into which many others had been introduced, but to which, after struggling for a time, I was generally obliged to submit ; this led me to feel for other [fellow-travellers] in the strait and narrow way, whose exercises were different from those of many who had obtained their religion by education.

The narrow path into which I was led, occasioned Friends to exercise a tender care over me ; those of more experience than myself watched over me for good, lest the enemy might deceive me by some of his transformations, which he usually attempts in the early days of the espousals of the Lord’s children. The goodness of the Lord is great, and sometimes his visitations are marvellous beyond the comprehension of man. Such has been his condescension, that we have been instructed in the night season, at times when we have been ready to faint, and when human help seemed unavailable.

[I apprehended] there were few who had to endure greater conflicts than myself ; yet there were times wherein my gracious Master was pleased to favour me with his life-giving presence : and although [I was still] in my infancy as to religion, I could

discern the states of others : but I kept these things much to myself. As Mary did, "I pondered these things in my heart," thinking it not right to disclose the King's secrets. I thought it was not improbable that at some time I should be called to the ministry. I was at times ready to cry out to those who were standing in the way, and were not only idle themselves, but hindered those who were anxious to do the Master's work. I was not, however, hasty in this matter, the time not being fully come.

Among the occasions of my spiritual conflict was that of infidelity. This sore trial was altogether sudden and unexpected. I was one day looking over a review, and read a short sentence, which was an extract from the work of a Deistical writer. It was like an arrow, which made a deep wound in a vital part. I instantly became beclouded with doubts, and so distressed that I knew not what to do. I thought all I had been building up was in vain, and that there was no certainty as to the Christian principle. I felt it was an [attempt] of the enemy to ensnare me, and I was permitted for a season to doubt. I dared not open my mind to any one on the subject, lest it should be suspected that I was not sound in the faith. Thus I was brought to a full dependence on the Lord alone for help, believing that he only could cure the wound thus received. I endeavoured to keep my mind as quiet and easy as I could, trusting that the mystery would in the right time be unfolded. I was six weeks under this exercise ; great were my cries to the alone Helper, and he heard me. Being at a meeting at Hammersmith, the Master saw meet to open my understanding, so that those things which had disturbed my peace became clear and beyond all doubt ; and towards the close of the meeting, I had an evidence given me, that what was now opened to my view was not [exclusively] for my own individual instruction, but that there was a state then present who had drank large draughts of infidelity. I had not, however, strength to open my mouth in the meeting. Towards the close, a Friend expressed somewhat in the line I had been exercised in ; which in some degree relieved me. On my return to London with a Friend, I mentioned the apprehension I had respecting the state above mentioned : he informed me I was right, there having been a Unitarian preacher present during the whole of the meeting.

The close of the year 1788 was a time of great exercise to my mind, and I experienced the buffetings of Satan in various ways. I was, notwithstanding, desirous under all to attend to the secret instructions of my holy Leader ; and great were my

cries that I might not be permitted to fall, or be led into error ; so that my attention seemed much fixed, even as to my outward movements, to know his voice. One First-day morning, I had an impression, although so gentle as scarcely to be perceived, that it would be right for me to go to Hammersmith Meeting, which began at eleven o'clock. I could hardly come to a determination when the clock struck ten. There was no time to spare, the distance to Hammersmith being five miles ; so I even concluded to go there, and walked very fast. When I came to the wall beyond Knight's bridge, a man joined me, and walked beside me without saying a word. We both turned in to the meeting-house. It was a precious meeting ; and when it concluded, I hastened back, and attended Westminster Meeting, which began at two o'clock. On my return, the same man joined me again ; and all the conversation that passed between us was, I asked him whether he had been among [the members of a certain Religious Society] ; to which he replied, " Yes." We walked on together for some distance, but he could not keep up with me. Some weeks after this, I observed him come into Westminster Meeting, and sit down very solidly. He came again in the afternoon, and continued to attend [meetings on First-days] for some weeks ; after which I told him we met on Fifth-day mornings also ; whereupon he became a regular attender of [our mid-week meetings.] After a time, I took some [further] notice of him ; and he once told me that, having become much dissatisfied with continuing in the profession he was in, he had, on the day we walked together to Hammersmith, gone out with a view of observing which way Providence would lead him, and whichever way that should [appear to be,] he meant to try it, and if he could be easy therein, to follow it ; that seeing me walking very fast, he concluded I was going to some meeting, and he determined to follow me ; that he felt so much peace whilst in meeting, that he believed it would be right for him to give up to [attend our meetings,] which he could not at first do. But when he saw me, as, being resident in my neighbourhood, he often did, his conscience struck him for his cowardice ; and at last he was obliged to come and sit with us. He was a solid man, and was afterwards received as a member among us. I [record] this to show the necessity of ever attending to the tender feelings of the mind, and of taking care not to throw them hastily by, without giving them due consideration.

In the year 1789 I was tried in various ways ; much tempted, [experienced] much spiritual desertion, and [felt] keen distress for the loss of the beloved of my soul ; but there was an arm underneath which supported, and under every temptation a way

was made for my escape. Adorable condescension ! Every token of friendship, every act of kindness from my brethren, appeared to be more than I deserved. I became, in my own view, as the offscouring of the earth. During these close exercises and deep baptisms, my soul was exceeding sorrowful, even unto death, and I had no idea of what was to follow them. He who knows how to prepare and qualify his servants is pleased to do it in his own way ; not according to the weak apprehension of his creature man. He causes his children experimentally to know that his strength is made perfect in weakness, and that his grace is sufficient for them.

Very early one First-day morning, I felt an impression that I must go to Ratcliffe Meeting. I would have put it by, and endeavoured to reason it away ; but I was at last obliged to submit. Soon after I got there, very unexpectedly, John Pemberton and James Thornton came into the meeting. About an hour after the meeting was gathered, I felt an uncommon exercise, and afterwards a secret impulse to expose myself in supplication. Oh ! the awful distress I felt ! I was naturally averse to speaking in public, often experiencing it to be a great difficulty in our Monthly Meeting. After waiting a considerable time, in great conflict of spirit, apprehending myself so abundantly weak, and every way unworthy and unqualified for so important an undertaking, I suffered the meeting to break up, without performing what appeared to be my duty. Great was my distress and agony for this act of disobedience ; even such as is not to be described. The two Friends above-named asked me to go with them to the Friend's house where they were to dine, which I did ; and dear John Pemberton, perceiving that all was not right, asked me the reason, which I was not easy to inform him, and put it by. I thought, notwithstanding, if I ever should be thus called on again, I would endeavour not to refuse, and in the afternoon waited to feel an impulse of the same kind ; but the Lord's time is not our time. After the meeting was over, I went with J. P. and J. T. to a Friend's house at Bromley ; and after tea, at a religious opportunity there, I felt the exercise and the command, and, after much severe conflict, I gave up to express a few words in supplication. After the agitation was over, I became still and quiet, and humbly thankful that the Lord in mercy had accepted this small sacrifice from a rebellious heart. My kind friends, J. P. and J. T., expressed their unity with me, and comforted me under my present exercise, as we walked from the Friend's house. I returned home, sweetly rejoicing, having seen of the long travail of my soul, and become satisfied. This was on the 28th

of the Sixth Month, 1789, the day on which I was thirty-two years of age. Those only who have entered into this service from the necessity alone, after having been made willing through suffering to become anything or nothing, can form any true judgment of its awfulness; at least it so appeared to me, under the varied baptisms I had been plunged into, in order to be prepared for this engagement. To a diffident mind, and one who had at times experienced much Divine favour, it was a sore trial thus to expose myself, and become a preacher of righteousness to others. I was humbled as in the dust, and tears were my meat day and night for a season.

[After speaking of the exercise of his gift as a minister, on a certain occasion, he proceeds]:—It must be confessed, that when the true order is maintained, and every one moves in his proper place, the regular line of the ministry is beautiful, the harmony of the gospel is preciousely felt, and the Lord is glorified. It is likely my beloved friend, James Thornton, apprehended I had let in some discouragement; and therefore, in order to reconcile me to my apparent hard service, he told me he had good unity with me therein, and especially on that day; and with other weighty and truly fatherly counsel, he told me I must not expect a smooth path, adding, “I believe thou wilt have many instructors, but few fathers; so be prepared, like a valiant soldier, to endure hardness in the Lord’s battles.”

Whilst J. Pemberton and J. Thornton were in London, we had the satisfaction of having much of their company. The former frequently lodged at our house. He was a man of an affectionate and kind disposition, with great humility, and a most benevolent mind. I understood that in his visit to Ireland, he expended among the poor of that nation more than a thousand pounds. Whilst travelling through Scotland, he was equally liberal to the poor [of that country; and upon his return from a visit to the northern islands, he loaded a vessel with meal, as a present to these poor islanders.]

Very soon after I was received as a member of the Society of Friends, and had the privilege of sitting in their meetings for discipline, I thought I discerned the great advantage of private labour; of endeavouring with all privacy, if possible, to restore any individual that may have been overtaken with a fault; thus watching over one another for good in true love. I had [opportunities] very early of observing the benefit that resulted from such labour; and although, sometimes, it has been difficult at first to make a due impression, yet in most instances, when Divine aid was sought, the humble endeavour has been crowned with success. An instance in point occurred

about this time. A young man who had from early youth shown very many bad dispositions, and great depravity of mind, had at times engaged a good deal of my attention. He had an amiable mother to whom he behaved very unkindly. I frequently remonstrated with him on his unbecoming conduct, but without any seeming good effect. He indulged in loose company, in reading improper books, in attending the theatre, and other dissipations; and gave liberty to his passions, till he became hardened, and seemed to have lost every trace of any-thing like tenderness of disposition. Whilst in his career of folly, his father, who had been very tender over him, died; and his mother had been seized with a paralytic affection, so that her faculties and all her powers were much impaired. After the funeral, a Friend and myself called on this young man, and had a serious opportunity with him, wherein his state was spoken to in a remarkable manner. He was urged particularly to look at his awful situation, [and told] if he possessed any feeling at that moment, he could not but be sensible that the hand of Omnipotence was upon him, in order to show him that all power belongs to Him, and that it is in vain for us to struggle against it. It was also added, that although he might apprehend he could not be under a more heavy or trying dispensation than the present, yet he must not be surprised if a greater trial was at hand, in order that he might be instructed more deeply than he ever yet had been, in the necessity of obedience to the Divine command. He was much offended at this plain dealing, and he mentioned as much to a friend, withal adding that he had a great mind to have left the room, for he was sure no greater trial could befall him than the present. In less than two weeks from this time, I was very much surprised to learn that he had sent to me to let me know he was dangerously ill, and that he requested I would call upon him as soon as I could. As soon as I saw him, he made an humble apology for sending for me, [and said] he had so far come to his senses as to see that I had, for a length of time, been his true friend, and one in whom he could confide; though he had foolishly resisted every attempt I had made to persuade him to more consistent conduct. I told him he never had offended me; for all that I had ever done [in that respect,] had been with a view towards his real happiness; that I was rejoiced to find him in such an agreeable disposition; and that he might depend on a continuation of my friendly regard to him. On inquiry as to the state of his health, I found he had a violent fever; and, from the irritability of his nervous system, there was great reason to suspect that in a few hours he would become delirious; in which

case it would be very uncertain how the complaint would terminate. I therefore recommended that a physician should be sent for immediately, and that he should settle his affairs and make his will without delay, and in as concise a way as he could. All this was done previous to the coming on of the delirium. In the mean time, he earnestly requested I would not leave him more than I could help; I therefore stayed with him as much as I could in the day-time, and took my turn to sit up with him at night. [Whilst thus engaged] I lost no opportunity of endeavouring to turn his attention to the important matter of his soul's salvation, through Jesus Christ. The delirium did not last so long as was at first expected; but the fever continued several weeks. I knew he had imbibed Deistical notions, which I had feared would make it difficult, by the mere force of reason, to convince him of his errors: my dependence was on our divine Helper, who was pleased to bless the work. One day, I ventured to ask him if he had any objection to see a minister who was then in London, to which he objected, on account, (as he said,) of his always preaching from Solomon's Song. However, a few days afterward, when we were discoursing on the necessity of faith in Jesus Christ, he broke out as follows: "Tell me, thou whom my soul loveth, where thou feedest thy flock, and where thou retest at noon-day; for why should I be as one that turneth aside." This he spoke with great earnestness, and burst into a flood of tears, more especially after repeating the latter [part of the] sentence. During some part of his illness, he was all agitation and fears lest he should die, and be utterly miserable. One night, in particular, he said he wished to go to sleep, but could not unless I would let him take hold of my hand. He awoke several times [during the night] in great horror, crying out, "O, save me, save me!" saying, when he was a little awake, "O, do not leave me, Frederick." After a time, he became more composed; and he wished me to read some of Cowper's Hymns. I selected one, entitled, *The Contrite Heart*; and having read it, he was much pleased with it; said he should like to learn it, and if I would read it again, he would repeat it after me. The first stanza seemed to affect him much:—

"The Lord will happiness divine
On contrite hearts bestow;
Then tell me, gracious God, is mine
A contrite heart or no."

When he came to the two last lines, he burst into tears, and with a degree of earnestness he cried out,

"Then tell me, gracious God, is mine
A contrite heart or no."

and this he did every time he repeated these lines. It was a great relief to my mind to observe the gradual unfoldings of Divine goodness to this young man. It was by the power of Divine grace alone, that he was made to see the excellency of the Christian dispensation. One day, while conversing on the sufferings and death of Christ, he seemed to enter into the nature of his suffering on the Cross, [and spoke of it] with that sensible feeling which none but those who are favoured to experience its efficacy could express themselves. "O," [said he] "the goodness of God! to institute such a plan of redemption for poor, lost man. And did he suffer all these things for me? Ah! what must have been the sufferings of the holy Jesus, in bearing the sins of the whole world, when I am so incapable to bear my own! Did he die for me, a wretched sinner? O, the goodness of God!" These, and many more expressions, from true, religious feeling, he uttered, the tears trickling down his cheeks. He was brought to such a state as to believe, if he was favoured to die then, he should be received into glory, and seemed devoutly to wait for his change. But it pleased Him who orders all things well, gradually to restore him to health. When he perceived this was likely to be the case, he felt keen distress; knowing, as he said, his multiplied weaknesses, and that his natural inclination for evil, which none knew but himself, caused in him a dread of again entering into the world, such as he could not express. He was finally restored to health.

It does not appear that Frederick Smith continued the memoirs of his life later than about the year 1791. The annexed extract concerning him is taken from the testimony of Kingston Monthly Meeting of Friends, being as follows:—

In the year 1789, he first appeared as a minister. He did not travel much in the work of the ministry, although it appears that, from the year 1790 to 1818, he, with the approbation of his Friends, performed journeys in that service through divers counties in England, and was often engaged in visits to the families of Friends; and, having deeply partaken of the sufferings, as well as of the consolations of the Gospel, he was, in his ministry and otherwise, a true sympathizer with the afflicted and mournful, pouring in the wine and oil for their refreshment and comfort. A large portion of his time was employed in endeavouring to alleviate the distresses of his fellow-creatures; and he was actively engaged in promoting many of the public institutions for benevolent purposes, as well as in devoting him-

self for the good of others in a more private capacity ; and was frequently engaged as a peace-maker in healing of differences. He was not only exemplary himself, but a zealous promoter of a diligent attendance of our religious meetings. His conversation was innocently cheerful, and he felt great interest for the welfare of the youth, over whom, from his affectionate disposition, he had great influence.

He had for a considerable time been liable to an affection of the heart, but did not appear to grow materially worse until the 20th of Fourth Month, 1823 ; when, after a restless night, in the morning he was seized with a violent paroxysm, which continued about three-quarters of an hour, when the pain subsided, but was succeeded by violent retchings, at intervals, until noon the next day, and from that time he appeared quite easy. On coming to himself, he said, "I believe my time will not now be long. God bless you, God Almighty bless you. I only desire resignation, and I feel resignation ; and am willing to suffer whatever the Lord may think fit to inflict upon me." He then prayed fervently, and with great energy, "Let not thy hand nor thine eye pity, till thou hast made me what thou wouldst have me to be. This has been my constant prayer for several weeks, I may say months, past : my sufferings have been very great for some hours, but I can bear all, everything ; ah, yes ! no matter what, if it be His will. Almighty God bless you all, and all my dear friends. O, Lord God, thy hand is upon me ; enable me to bear all to the end. I feel resigned either to stay or go ; the Lord's will be done. The Lord is good, He is very good. He has given me a kind and affectionate wife, dutiful and affectionate children ;" and he enumerated other blessings that excited his feelings of gratitude. After this, his breathing being very oppressive, it was with difficulty he could express himself ; but his uniform reply to inquiries was, "I feel very comfortable." He lay in a peaceful, quiet state, and was sensible to the last. About two minutes before his departure, he asked one of his children to take his hand, and without sigh or groan expired, we trust full of peace and joy.

He died the 22d of Fourth Month, 1823, at his house at Croydon, and was interred on the 27th of the same at Croydon aforesaid, previous to a very large and solemn meeting ; aged sixty-six, a minister about thirty-four years.

THE END.

MEMOIR

OF

THOMAS CHALKLEY,

CHIEFLY

EXTRACTED FROM A JOURNAL

OF HIS

LIFE, TRAVELS, AND CHRISTIAN EXPERIENCES.



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MEMOIR, &c.*

THE circumstances of the life of Thomas Chalkley, especially those which attended the formation of his character under the discipline of the cross of Christ, happily taken up in his early years, will be best given (so far as the required brevity of a Tract will permit) in his own language.

"I was born on the third day of the third month 1675, in Southwark, and descended of honest and religious parents, [members of the Religious Society of Friends,] who were very careful of me, and brought me up in the fear of the Lord; and oftentimes counselled me to sobriety, and reproved me for wantonness; and that light spirit, which is incident to youth, they were careful to nip in the bud: so that I have cause to bless God, through Christ, on the behalf of my tender parents.

"And I may not forget the dealings of God with me in my very tender years. When between eight and ten years of age, my father and mother sent me near two miles to school, in the suburbs of London. I went mostly by myself to the school; and many and various were the exercises I went through, by beatings and stonings along the streets, being distinguished to the people (by the badge of plainness which my parents put upon me) of what profession I was; divers telling me, it was no more sin to kill me, than it was to kill a dog.

"About this time the Lord began to work strongly on my mind by his grace, insomuch that I could not forbear reprov- ing those lads who would take the name of the Lord God in their mouths in vain; reminding them of the third command- ment, 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain;' and of Christ's saying, 'Every idle word that men shall speak, they shall give an account thereof in the day of judgment;' for which I was mocked and derided by some,

* The present publication has been abridged from a tract of similar title issued by the London Tract Association of Friends. Further selections have also been made from Thomas Chalkley's journal &c., re- published in the 6th volume of the "Friends' Library."

and others would sometimes refrain from such bad words when I reproved them.

“One time I remember I was amongst some men, one of whom I had reproved, and he told the rest of it, and turned to me and said, that I was no Christian, and asked me when I said the Lord’s prayer? I asked him if he said it; he said yes. I then asked him how he could call God Father, and be so wicked as to swear and take God’s name in vain, which I had heard him often do; and I told him what Christ said to the Jews, ‘You are of your father the devil, because his works ye do;’ and that those that did the devil’s work, could not truly call God Father, according to Christ’s doctrine. So being convicted in their consciences that what I said was true, they were all silent, and wondered that I, being so young, should speak in such a manner; in which I remember I had great peace and good satisfaction: and from thenceforth these men let me alone.

“Notwithstanding I hated to hear wicked words, I loved play exceedingly, being persuaded that there was no harm in that, if we used no bad words. One time I was at play at a neighbour’s house with the children, and in the midst of my sport I was reached to with strong convictions, insomuch that I could not forbear weeping. The children’s mother observing that I wept, said, ‘Why do you weep, Tommy?’ I told her I could not tell, except it was because I was a naughty boy. ‘Oh!’ said she, ‘do not believe him, for that is the devil tells you so, for you are the best boy in all our street.’ But I knew I was told the truth by conviction, and that she was mistaken, for I plainly understood by clear conviction, and by the Holy Scriptures, (which I had been trained up in the reading of,) that I was too vain and wanton; for I loved music, dancing, and playing at cards, and much delighted therein betimes, and was followed with the judgments of God therefor in the secret of my soul.

“What I did in those sports and games, I always took care to do out of the sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and correction, the which I was sure to have, if they had any intelligence of it.

“I remember that unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went (at the time called Christmas) to see my relations in the country, where there was liberty in the family so to do, and five miles on my way went to a meeting at Wanstead; at which a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people pretend

to keep holy, for Christ's sake, many of them spent mostly in wickedness, sports, and games; even some pretending to be religious: and, generally speaking, more sin and evil is committed in this time, than in the like space of time in all the year besides; so that the devil is served, instead of honouring Christ. From this meeting at Wanstead, I went to the house of my relations, where the parson of the next parish lodged, who used to play cards with them sometimes, and the time drawing near that we were to go to our games, my uncle called to the [company present] to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to him; and lifting up my eyes, I saw a Bible lie in the window, at the sight of which I was glad. I took it, and sat down, and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, 'Come, doctor, you and I, and my wife and daughter, will have a game at cards, for I see my cousin is better disposed.' Then he [the doctor] looked upon me, and said, he was better disposed also. So their sport for that time was spoiled, and mine in that practice for ever; for I never (as I remember) played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire.

"I very well remember the work of God upon my soul, when I was about ten years of age, and particularly at a certain time when I had been rebelling against God and my parents, in vanity and lightness: and as I had offended both, so I was corrected by both: for I had not only the anger of my parents, but the Lord frowned upon me, insomuch that I trembled exceedingly, and was as though I heard a voice say to me, 'What will become of thee this night, if I should take thy life from thee?' at which I was amazed, and in great fear. Then I covenanted with God, that if he would be pleased to spare my life (for I thought God would have taken it from me that very moment) I would be more sober, and mind his fear more than I had done before.

"Nevertheless I broke covenant with God my Maker, my adversary tempting me so to do, telling me I was but a child, and that it was natural for children to be brisk and to play, and that God would wink at my childhood and youth, and it was time enough for me when a man, to become religious. But still God followed me with his chastising rod, and often put me in mind of my covenant that I made with him in my distress; and that he had granted my request which I then made to him; and unless I would take up a cross to my own

corrupt will and inclinations, he should take me out of the world. Then, oh then! I cried, 'Lord help, or I die! save me, or I perish for ever! I cannot keep thy covenant, nor do thy will, without thy help and assistance!' and indeed, if the Lord had not helped, I had been undone for ever.

"I then began to delight in reading and sobriety, which before was irksome to me: and when I read the Holy Scriptures, I desired that God would open them to my understanding, which he did to my edification many times. I also begged earnestly of the Lord, that he would be pleased to be with me, and make me like to his children and servants, of whom I read in the Holy Scriptures, who faithfully served him all their days. And when I read of the crucifixion of our blessed Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well-meaning, and had any sense of the power, love, and grace of Christ. Thus I went on for several years, feeling that peace which passeth natural understanding, which many times accompanied my poor and needy soul: and being advanced to about 14 or 15 years of age, I used to shun the cross of speaking in the plain language, (which I always read in the Holy Scriptures,) except to my father and mother, who would not allow me to speak otherwise. I was convicted in my conscience that it was not right to play the hypocrite after that manner; and on a certain time I had occasion to speak with a great man in our neighbourhood, and my heart moved within me for fear I should shun the cross of Christ; for it was Christ's language to all, as we read in the New Testament; and all the Scriptures from Genesis to the Revelations speak thee and thou to a single person.

"So I took up the cross and said thee to him; and he was much affronted, and said, 'Thee!—what dost thou thee me for?' I soberly asked him if he did not say thee to his Maker in his prayers, and whether he was too good, or too great, to be spoken to in the same language in which he addressed the Almighty? To this he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself. He bore me respect ever after; and I greatly rejoiced that I was preserved faithful. Though it may look a little thing to some, yet I found it good, as the Scripture saith, not to despise the day of small things."

About the twentieth year of his age, his religious principles were put to the test by his being impressed for the sea-service. After a night passed in the hold of a tender, among others who had been impressed in like manner, and whose conversation

was of a nature tending greatly to distress him, he was brought up, and asked if he were "willing to serve his majesty?" "I answered, (he relates) that I was willing to serve him in my business, and according to my conscience; but as for war or fighting, Christ had forbid it in his excellent sermon on the mount, and for that reason I could not bear arms, nor be instrumental to destroy or kill men. The lieutenant looked on me, and on the people, and said, 'Gentlemen, what shall we do with this fellow? he swears he will not fight.' The commander of the vessel made answer, 'No, no, he will neither swear nor fight.' Upon which they turned me on shore. I was thankful that I was delivered out of their hands; and my tender parents were glad to see me again."

Having early attained to a good degree of stability and experience in religion, he found his mind engaged, in the love of God, to desire the spiritual welfare of others, and received a gift in the ministry before he had completed his 21st year. "In this concern (he observes) I felt the Gospel power of our Lord Jesus Christ to work upon my soul, and the word of God was as a seed in my heart, growing and opening in me, speaking to me, and making my understanding fruitful in the things of his kingdom; and in that ability which was given me of God, through his grace and Holy Spirit, I exhorted people to repentance and amendment of life; and I always humbly desired the help and divine influence of God's eternal Word therein. I clearly discerned in the light of the Son of God, that all ministering out of Christ's power, was neither edifying nor efficacious unto souls: therefore I did earnestly beseech God for the continuance of the gift of his Spirit, that I might be enabled to preach the Gospel in the power of Christ Jesus. The concern that was upon me on this account, at that time, is hard to be expressed in words."

We shall henceforth find him alternately engaged in dispensing to his brethren and to strangers the free Gospel of Christ, and in ministering, according to the practice of the Apostle Paul, with his own hands to his own necessities, and to those that were dependent upon him. First he entered on a religious visit in his native country, but during the year 1698, he was occupied in a visit to the meetings of Friends in America: in returning from which service he witnessed the following remarkable and awful occurrence:

"After we had been almost seven weeks at sea, we thought that we were near the land, but we sounded several days and found no bottom. About this time our doctor dreamed a dream, which was to this effect, himself relating it to me: 'He

went on shore at a great and spacious town, the buildings whereof were high, and the streets broad ; and as he went up the street he saw a large sign, on which was written, in great golden letters, SHAME. At the door of the house (to which the sign belonged) stood a woman with a can in her hand, who said unto him, ' Doctor, will you drink ? ' he replied, ' With all my heart, I have not drunk anything but water a great while,' and he drank a hearty draught, which he said, made him merry ; so he went up the street reeling to and fro, when a grim fellow coming behind him, clapped him on the shoulder, and told him, that he arrested him in the name of the governor of the place. He asked him for what ; he answered for stealing the woman's can ; the can he had indeed, and so he was had before the governor, which was a mighty black dog, the biggest and grimmest that ever he saw in his life ; and witness was brought in against him by an old companion of his, and he was found guilty, and his sentence was, to go to prison, and there to lie for ever.'

" He told me this dream with such an emphasis, that it affected me with serious sadness, and caused my heart to move within me (for to me the dream seemed true, and the interpretation sure.) I then told him he was an ingenious man, and might clearly see the interpretation of that dream, which exactly answered to his state and condition, which I thus interpreted to him: ' This great and spacious place, wherein the buildings were high and the streets broad, is thy great and high profession : the sign, on which was written shame, and the woman at the door with the can in her hand, truly represent that great, crying, and shameful sin of drunkenness, which thou knowest to be thy great weakness : the grim fellow who arrested thee in the devil's territories, is Death, who will assuredly arrest all mortals : the governor which thou sawest, representing a great black dog, is certainly the devil, who, after his servants have served him to the full, will torment them eternally in hell.' So he got up, as it were in haste, and said, ' God forbid ! it is nothing but a dream.' But I told him it was a very significant one, and a warning to him from the Almighty, who sometimes speaks to men by dreams.

" Some days after the doctor's dream, we met with a Dutch vessel in Lime-bay, a little above the Start, hailed her, and she us. They said they came from Lisbon, and were bound for Holland. She was loaded with wine, brandy, fruit, and such commodities. Our doctor, and a merchant that was a passenger, and one sailor, went on board, where they staid until some of them were overcome with wine, although they

were desired to beware thereof. When they came back, a rope being handed to them, they were not capable of using it dexterously, insomuch that they overset the boat, and she turned bottom upwards, having the doctor under her. The merchant caught hold of a rope called the main sheet, whereby his life was saved. The sailor not getting so much drink as the other two, got nimbly on the bottom of the boat, and floated on the water till our other boat was hoisted out, which was done with great speed, and we took him in ; but the doctor was drowned before the boat came. The seaman that sat on the boat saw him sink, but could not help him. This was the greatest exercise that we met with in all our voyage ; and much the more so, as the doctor was of an evil life and conversation, and much given to excess of drinking. When he got on board the aforesaid ship, the master sent for a can of wine, and said, ‘ Doctor, will you drink ? ’ he replied, ‘ Yes, with all my heart, for I have drunk no wine a great while.’ Upon which he drank a hearty draught, that made him merry (as he said in his dream,) and notwithstanding the admonition which was so clearly manifested to him but three days before, and the many promises he had made to Almighty God, some of which I was a witness of, when strong convictions were upon him, yet now he was unhappily overcome, and in drink when he was drowned. This is, I think, a lively representation of the tender mercy, and just judgment of the Almighty to poor mortals ; and I thought it was worthy to be recorded to posterity, as a warning to all great lovers of wine and strong liquors. This exercise was so great to me that I could not for several days get over it ; and one day while I was musing in my mind on these things, it was opened to me, that God and his servants were clear, and his blood was on his own head ; for he had been faithfully warned of his evil ways.”

In his twenty-fourth year, Thomas Chalkley married, and soon afterwards emigrated with his family to the rapidly increasing colony of Pennsylvania. A remarkable preservation at the commencement of the voyage is thus related : “ When the ship was at Gravesend, and ready to sail, several of our dear relations and friends accompanied us to the ship, on board of which we had a good meeting, and took our solemn leave of one another, as never expecting to see each other any more in this world. It was a solemn time indeed ! we prayed for one another and so parted, our ship sailing that evening, and we got to Margate-Road, where we anchored, and the wind sprung up very fresh, and blew tempestuously, so that we broke our cable, and lost our best bower anchor, and drove

violently towards the Goodwin Sands. We let go our sheet anchor, and three more, which were all we had, but they did not stop her. The people were in great consternation, expecting nothing but death; but for my part, being exceedingly sea-sick, and having been in many storms, I was not so much surprised with this. One of the passengers came weeping, and said our case was very bad. The doctor also came in the same manner, and cried, 'Oh! Mr. Chalkley, we are all dead men!' I thought with myself, I would go out on deck, and see what the matter was; and when on deck, I went to the pilot, who had the lead in his hand, and he sounded, and cried out, 'Lord have mercy upon us! she is gone, she is gone, she is gone!' by which I perceived that we were very near the Goodwin Sands, on which many ships have been lost with all their crews. In this sense of danger I sent for the passengers into the cabin, and told them that I thought it would be well for us to sit still together, and look unto, and wait upon God, to see what he would please to do for us; that, if death came, we might meet him in as good a frame of mind as we could, and that we might not be surprised beyond measure; and as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God the Father, in the living power and sense of his Son, and he heard from his holy habitation, and answered the prayer; for immediately after the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten. When we saw the longed-for morning, we were very near the sands, and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors, and make the best of our way to Deal, as well as we could. After we had supplied ourselves with what we wanted, we put to sea again, and had fair winds till we got as far as the Western Islands."

Having here encountered another storm, which greatly delayed their course, they at length entered the mouth of Patuxent river, and landed in Maryland. The emigrant family having spent the winter in this province, proceeded in the spring to Philadelphia. "I bought a lot of ground (he proceeds) upon the river Delaware, and there I followed my calling that summer, and in the fall I had an inward call to visit Friends in Barbadoes." With the approbation of his friends, he proceeded to Barbadoes, and from thence to Bermuda, where he found a few Friends. The longer he tarried at the latter place, the larger their meetings were. At both places he found an open

door and some of the people were loving and tender. Having finished his religious service, he returned home.

When travelling upon a like errand of Gospel love in America, upon one occasion he relates, in going "through a marsh I trod on a rattle-snake, which is accounted one of the most poisonous snakes, but it did me no harm. 'This was one deliverance among many which the Lord wrought for me, and I bless his holy name for all his mercies. In going to and coming from this place we lay two nights in the woods, and I think I never slept better. It was the 8th hour [one] evening, when I laid down on the ground, my saddle being my pillow, at the root of a tree, and it was 4 o'clock in the morning when they called me. When I awoke I thought of Jacob's lodging on his way to Padan Aram, when he saw the holy vision of angels, with the ladder, whose top reached heaven. Very sweet was the love of God to my soul that morning, and the dew of the everlasting hills refreshed me. I went on my way, praising the Lord and magnifying the God of my salvation."

Passing over some similar engagements in different provinces, we may next notice a visit, in company with other Friends, to the Indian natives, in the year 1706. "When I was travelling in those parts, (of Maryland,) I had a concern on my mind to visit the Indians living near Susquehannah, at Conestoga; I laid it before the elders of Nottingham meeting, with which they expressed their unity, and promoted my visiting them. We got an interpreter, and thirteen or fourteen of us travelled through the woods about fifty miles, carrying our provisions with us, and on the journey sat down by a river, and spread our food on the grass, and refreshed ourselves and horses, and then went on cheerfully, and with good will, and much love to the poor Indians; and when we came, they received us kindly. We treated about having a meeting with them in a religious way, upon which they called a council, in which they were very grave, and spoke one after the other, without any heat or jarring."

Of one of the meetings held among them he writes: "The Gospel of Jesus Christ was preached freely to them, and faith in Christ, who was put to death at Jerusalem, by the unbelieving Jews; and that this same Jesus came to save people from their sins, and by his grace and light in the soul, shows to man his sins, and convinceth him thereof, delivering him out of them, and gives inward peace and comfort to the soul for well-doing, and sorrow and trouble for evil-doing; to all which, as their manner is, they gave public assent; and to that of the light in the soul, they gave a double assent, and seemed much

affected with the doctrine of truth: also the benefit of the Holy Scriptures was largely opened to them.*

"After this we returned to our respective habitations, thankful in our hearts to the God and Father of our Lord Jesus Christ. Several of the Friends that went with me expressed their satisfaction in this visit, and offered themselves freely to go again on the like service.

"After these several journeys were over, and I had cleared myself, I was some time at home, and followed my business with diligence and industry, the Lord adding a blessing to my labours. Some people would tell me that I got money for preaching, and grew rich by it. It is against our principle, and contrary to our known practice and rule, to take money for preaching the Gospel of Christ, and I can truly say, that I never received any money or consideration on account of these services, either directly or indirectly; and yet if any of our ministers are necessitous or poor, we relieve them freely, not because they are preachers, but because they are needy."

In the middle of 1707, this laborious and disinterested minister engaged in a religious visit to the Friends in the West Indies, Ireland, Great Britain, and some parts of the continent of Europe. While at sea in his various passages he was often "in perils of robbers," the sea swarming with those predatory vessels, which civilized governments, when at war with each other, have not even yet refused to license.

On one of these occasions he says:—"In our way to Jamaica we saw a small privateer, that gave us chase, and it being calm, she rowed up towards us. The master prepared the vessel to fight, hoisting up his mainsail, and putting out our colours. In the interim some were bold, and some sorrowful. One came to me, and asked, what I thought of it and of the Quakers' principles now? I told him I thought I was as willing to go to heaven as himself: to which he said nothing, but turned away from me. Another asked me what I would do now? I told him I would pray that they might be made better, and that they might be made fit to die." Then in the midst of their noise and hurry, in secret I begged of the Almighty, in the name, and for the sake of his dear Son, that he would be pleased to cause a fresh gale of wind to spring up, that we might be delivered from the enemy without shedding

* It is worthy of notice, that at the first settling of Pennsylvania, William Penn took great care to do justice to the Indians, and bought his land of them to their satisfaction; so that whereas the Indians were destructive to the other colonies, they were helpful to Pennsylvania; and to this day they love to hear the name of William Penn.

blood, (well knowing that few of them were fit to die); whilst I was thus concerned, the Lord answered my desire and prayer, for, in a few minutes the wind sprung up, and we soon left them out of sight, our vessel sailing extraordinarily well; and the next day we got to Jamaica, and had divers meetings."

Another time, in a high wind and sea, the pursuing vessel making too much sail, her three topmasts came down at once. Lastly, when near the port, he had apparently before him the hard alternative of shipwreck or capture, from two French privateers, that gave them chase and came within gun-shot distance before they were aware of it, when near a rocky and dangerous part of the Irish coast. "What to do now we could not tell, until they began to fire at us; but in this emergency and strait, our master resolved he would rather run the vessel on shore than they should have her, she being richly laden with indigo, silver, and gold, reckoned to the value of fifty thousand pounds. In this strait, we must either fall into the hands of the French, who were our enemies, or run among the rocks; and we thought it best to fall into the hands of the Almighty, and trust to his providence; so towards the rocks we went, which had a terrible aspect. The native Irish seeing us, they came down in great numbers, and ran on the rocks, and called to us, saying, that if we came any nearer we should be dashed to pieces. Then our master ordered the anchor to be let go, which brought her up before she struck; and, with much ado, he put his boat out into the sea, and put in all the passengers, in order to set them on shore, the waves running very high, so that it looked as if every wave would have swallowed us up; and it was a great favour of Providence that we got to land in safety. The privateers not daring to come so near the shore as we did, after firing at us, went away, and our master carried the ship into the harbour of Kinsale, in Ireland. Thus through many perils and dangers we were preserved, and got safe on the Irish shore, for which, and all the other mercies and favours of the Most High, my soul and spirit did give glory and praise!"

To give the particulars of his religious service, as detailed in his Journal, would be incompatible with the plan of this memoir. After passing through England and Scotland, he went over to the continent. He thus alludes to his travels in Holland and Germany:

"I know not that I ever met with more tenderness and openness in people, than in those parts of the world. There is a great people whom they call the Menonists, who are very

near to truth, and the fields are white unto harvest, among divers of them, spiritually speaking. Oh ! that faithful labourers, not a few, might be sent of God Almighty into the great vineyard of the world, is what my spirit breathes for."

On his return to America, he writes thus : " I was from my family and habitation in this journey and travel for the space of three years, within a few weeks : in which time, and in my return, I had sweet peace to my soul, glory to God for evermore ! I had meetings every day when on land, except second and seventh days, when in health, and nothing extraordinary hindered ; and travelled by sea and land fourteen thousand three hundred miles, according to our English account. I was kindly and tenderly received by my friends, who longed to see me, as I did them, and our meeting was comfortable and pleasant."

Having in the interval between 1710 and 1716, buried his wife, (his children, 5 in number, having previously deceased,) he entered into a second marriage, and began to make voyages to the West Indies and other parts, as a trader. This was a life to which he was led rather by circumstances than inclination. In what disposition he was accustomed to move about on his outward affairs, may be seen by the following extracts :

"After some little stay at home, I went the second time that summer, [1716,] to Bermudas, and then also I had some meetings, and did some business on the island. It was my constant care, that my worldly affairs should not hinder me in my religious concern for the good of souls. It happened at this time there was a mighty hurricane of wind, so that it blew many houses to the ground, and very many trees up by the roots, and rent rocks asunder, which I was an eye-witness of : though it is to be observed, that those rocks in the Summer Islands, are not so hard as in some other parts of the world, particularly to the northward ; for here they saw them with saws, and cut them with axes like wood. I was told there were sixty sail of vessels then at these islands, and all driven on shore but three, and ours was one of the three that rode out the storm ; for which I was truly thankful.

"About this time the Bermudas people had got a vast treasure of silver and gold out of the Spanish wrecks ; and at a meeting which I had with a pretty many people on the first day of the week before the hurricane, or storm of wind, it came weightily on my mind to exhort them not to be lifted up therewith, nor exalted in pride : for I declared to them, that the same hand that took it from the Spaniards, could take it from those who now had got it out of the sea ; and if he

pleased, by the same way ; which was a storm that cast away the ships going for Spain. And indeed so it happened the same week ; for it was reckoned by men of experience and judgment, that they had lost more by the storm, than they had gained by the wrecks of the Spaniards.

“ A sober old man, not of our profession, told me the next day after the hurricane was over, that what I spoke in the meeting was soon come to pass : and he added, I was a true prophet to them. Many houses that were not blown down were uncovered. My landlord’s house being old, several thought it would be down ; but by the good providence of God, it was one of them which stood. I was in my store, which stood also, though I expected every minute it would have been blown down. It was by the mercy of God we were preserved, and not for any merit of ours. I entreated the Lord in the midst of this great wind, that he would please to spare the lives of the people ; [and] notwithstanding the violence of the storm, and the great destruction it made, yet not one man, woman, or child, was lost, that I heard of, in all the island, which was to me very admirable.

“ After I had finished my concerns, I embarked in the sloop Dove, for Philadelphia, she being consigned to me in the former and this voyage. It being often calm and small winds, our provisions grew very scanty. We were about twelve persons in the vessel, small and great, and but one piece of beef left in the barrel ; and for several days, the winds being contrary, the people began to murmur, and told dismal stories about people eating one another for want of provisions. The wind being still against us, and for aught we could see, like to continue, they murmured more and more, and at last, against me in particular, because the vessel and cargo were consigned to me, and were under my care, so that my inward exercise was great about it.” Their distress so increased that the dreadful idea was entertained of sacrificing one of their number to preserve the lives of the rest. In this strait T. C. proceeds : “ As I was leaning over the side of the vessel, and looking in my mind to Him that made me, a very large dolphin came up towards the top or surface of the water, and looked me in the face ; and I called to the people to put a hook into the sea and take him, and they put a hook into the sea, and the fish readily took it, and they caught him. I think he was about six feet long, and the largest that ever I saw. This plainly showed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Providence, and murmured no more. We caught enough to eat plentifully of un-

til we got into the capes of Delaware. Thus I saw it was good to depend upon the Almighty, blessed be his great and glorious name through Christ, for ever!

"In the tenth month, 1717, divers considerations moving me thereto, I took a voyage to Barbadoes, and from thence to Great Britain and London; partly on account of business, and hoping once more, if it pleased God, to see my aged father, my brother, relations, and friends; which voyage I undertook in the solid fear of God. I always [looked] upon a ship to be a perilous prison, though it was my lot to be much therein. As to my natural life, I always gave it up whenever I went to sea, and I thought it was the least part of the hardship, never putting much value thereon. I desired the concurrence of my wife, and my friends and brethren of the meeting to which I did belong, in this undertaking; the which I had in a general way, and the good wishes and prayers of many, with a certificate from our monthly meeting, signifying their unity with my conversation and ministry, and present undertaking.

"In this our voyage we saw several ships, but spoke with none; and in twenty-seven days from our Capes, we arrived at Barbadoes, and came to an anchor in Carlisle Bay."

After leaving Barbadoes he sailed for London, and having spent about 3 months with his relatives in England, returned to Philadelphia. He afterwards from time to time undertook various voyages in order to meet the expenses of a growing family, "remembering" he says, "the words of the apostle, that those who had not that care and concern were worse than infidels. I also had in my eye a hope, through the blessing of God, to obtain wherewith to accommodate my friends who were strangers and pilgrims in this world for Jesus' sake."

He remarks, when at Antigua, "I had several meetings, my business at no time hindering me in my more weighty service, for I always, through divine help, made that give way to my religious duty, in which I ever found peace and inward satisfaction. My hand, when need required, was to my business, but my heart was, and I hope is, and ever shall be, freely given up to serve the Lord, in that work whereunto I believe he has called me. We have liberty from God, and his dear Son, lawfully, and for accommodation's sake to work or seek for food and raiment; though that ought to be a work of indifferency, compared to the great work of salvation. Our Saviour saith, 'Labour not for the meat which perisheth, but for that which endureth for ever, or to eternal life:' by which we do not understand that Christians must neglect their neces-

sary occasions, and their outward trades and callings ; but that their chief labour, and greatest concern ought to be for their future well-being in his glorious kingdom. The great apostle of the Gentiles wrought with his hands, even while he was in his travels, and in the work of the Gospel ; and others tasted of the benefit of his labour naturally, as well as spiritually. It is also written that he that will not work shall not eat. By this, and much more, which might be noted, it appears that we not only have liberty to labour in moderation, but we are given to understand, that it is our duty so to do. We ought all to understand, that our hearts and minds ought to be out of the world, or above the nature and spirit of it.

“ After some months’ stay among my relations and friends in London, I sailed for Pennsylvania.”

A period of about seven years now ensued, in which T. Chalkley remained chiefly on shore, making frequent journeys in the exercise of his gift in the ministry among his friends. Whilst thus engaged in the year 1721, he writes : “ Thomas Lightfoot and I with William Brown went to a meeting at Bush River, and going over Susquehannah ferry the people were fiddling and dancing. When the dance was over, I asked them, believing them to be Protestants, if they thought Luther to be a good man ? They replied, ‘ Yes, there is no doubt of it.’ Well, said I, and so do I, and I will tell you what he says concerning dancing ; ‘ That as many paces as a man takes in his dance, so many steps he takes towards hell,’ which spoiled their sport, and they went away, and we went on ours towards the meeting, and a good meeting it was.”

About this time he seems to have contemplated an entire retreat from mercantile business, and had removed his residence, with this view, from Philadelphia, to a small farm, not far from that city, near Frankford. But a life of ease does not seem to have been consistent with the will of Providence respecting him.

“ In this year, 1724,” he writes, “ I met with various trials, afflictions, and tribulations ; and had not the secret hand of the Lord, which I felt underneath, bore up my spirit from sinking, I think I could never have waded through them.”

“ I was now removed, as already related, into the country for retirement, which I greatly loved and delighted in ; but, as soon as I was a little settled there, the enemy of all good endeavoured to disquiet my repose, by stirring up some bad people against me, who lived near, and in time past had fawned upon me ; and, to add to my afflictions, I lost a vessel, in which, I suppose, I had upwards of five hundred pounds ; and

another vessel came in almost a wreck, in which I suffered in my interest several hundreds more, and a third I heard of, in which I had the like loss; about the same time I had also a good new barn burnt to the ground in a few minutes, so that I was exceedingly stripped that way; and to add yet more to my exercise, I was sorely afflicted with sickness, having a swelling in my jaws, mouth, and throat, to that degree, that I could neither speak nor swallow for some time, nor eat nor sleep for about seven days, as I remember, without great difficulty. Also my little and only daughter at the same time was likely to die; and as for my own part, I was very willing to go, if it so pleased God; for I saw through the deceit of the world, and that the friendship of it was not permanent; and in my sore afflictions in body, mind, and interest, it fared with me as with Job; for divers of my pretended friends added to my afflictions by undue reflections; whom I pray the Lord to forgive for his Son's sake! At these times the remembrance of that saying of Christ, 'But the very hairs of your head are all numbered,' (Matt. x. 30,) at times supported me in hopes that all would work together for good."

Together with these afflictions, the reader must take into account the recent death of his tenth child, (having before lost nine) and the suffering (neither unusual, nor unfruitful of good to the Christian) of great poverty of spirit and inward desolation. Of the latter he writes thus: "I had often been tried that way, and found by experience, that I must wait upon God my Saviour, for fresh and renewed visitations from above; in which exercise I had always, in the Lord's time, comfort from him, as by the same exercise I had now the same comfort also: but I thought it very long, and the enemy did greatly endeavour to break in upon my patience now more than usual: but my heart still depended in faith and hope upon the Lord my Redeemer and Saviour, and in his time he was pleased to help me, blessed be his holy arm and power for ever! Many blessed saints and servants of Jesus were brought to my mind, who were in the like condition, so that I had a secret joy in their company, who met with the like in their travels to the holy city."

What privileges has the sincere, though afflicted believer; and in what an awful state are they, who, when their earthly supports are failing, find everything within and around them proclaiming, ye have received your consolation!

In the course of his life, he met with several serious accidents: in 1725, he was run over by a horse and cart, by which his shoulder was dislocated, and he was otherwise much hurt.

"I was obliged (he writes) to keep at home some time, and thought it long, because I could not go to meetings as usual; but many friends came to see me, which was a comfort to me. One day upwards of thirty persons came from several parts of the country to see how I did, and were glad I was like to recover. The day before I was so hurt, being the first of the week, I was at meeting at Philadelphia, and was concerned to speak of the uncertainty of life, and the many accidents we are incident to in these frail bodies, and exhorted Friends to live so, that they might have a conscience serene, and clear of offence towards God and man, and then they might expect the comforts of the Holy Ghost, which in such seasons of difficulty would be a great help and benefit to them: of which I had the sweet experience the *next day*, under great extremity of pain: and though the pain of my body was such, that I could not for several nights take my natural rest, yet I had comfort through the sweet influence of the Holy Spirit, which Christ promised his followers: John xiv. 16—26."

Nor was he wanting in the Christian duty of visiting the sick, which he performed often to their comfort. Thus he relates in travelling, the same year, in Long Island, "from Westbury, in the evening, we went to visit a young woman who had been in a despairing condition for several years. The family came together, and we put up our prayers to the Almighty, in the name of his dear Son; it was a good time to us all; and the young woman and some others, expressed their satisfaction. This evening we went to see another young woman who was in a deep consumption, but in a very comfortable state of mind; having a great desire to see me before she died, she sent for me to come to her, and her desire was answered, her spirit being revived with a fresh visitation of the love of Jesus Christ, the holy Physician of value."

A succession of mercantile voyages, with religious services at intervals, as before, now occupied Thomas Chalkley for about ten years together.

"As I now found it necessary to continue my business, and go to sea for a livelihood, I undertook the charge of the ship *New Bristol Hope*, as master, though it was a way of living to which I did not incline. I took care in our vessel that there should be no swearing in my hearing, nor drunkenness to my knowledge, without reproof; and if I could not be instrumental that way to break them from swearing, and drinking to excess, my manner was to put them away, so that we generally had a pretty quiet ship."

Our remaining space will not admit of more than brief ex-

tracts from the narratives of his subsequent voyages. In the 9th month, 1730, he sailed on his fifth voyage as master, to Barbadoes, during which he thankfully experienced a remarkable preservation from shipwreck. In his journal at this time are some excellent reflections upon the ground of true friendship, which, he says, can never be firmly established without the influence of divine grace.

Being on his sixth voyage to the island of Barbadoes, he writes : " I being weary, laid me down to rest, and fell asleep, and was awakened out of my sleep with these words, O heart in heaven ! it is an excellent thing to have a heart in heaven ! Which words were comfortable to me, and left a sweetness on my mind all the day after, for which I was thankful, and greatly desired that my heart and mind might be set and fixed more and more on heaven and heavenly things, and that my treasure might be in heaven, that my heart might be there also, according to the doctrine of my Saviour, (Matt. vi. 20, 21,) ' Lay up for yourselves treasures in heaven : for where your treasure is, there will your heart be also.' "

During the progress of this voyage, and whilst in port at Barbadoes, the evident care of a superintending Providence attended him in deliverance from the devastations of a hurricane and from the effects of a waterspout, which passed within a stone's throw of their vessel.

" In this voyage we were twenty-two days from the island of Barbadoes to the sight of Cape Henry in Virginia, and had a pleasant passage in the main to Philadelphia, where, in the seventh month, was held our yearly meeting, at which I had a desire to be, my watery employment having hindered my being at a yearly meeting for several years.

" After having stayed at home about six weeks, and visited the meetings of Friends in divers places, to mine and their satisfaction, on the 28th of the sixth month, I proceeded on another voyage for the island of Barbadoes. The winds were for the most part contrary, and we met with two hard gales ; the last a kind of a hurricane, in which we could carry no sail, but let the vessel lie to the mercy of the seas, or rather to the mercy of Him that made the seas, and all that is therein, and in the earth also. This voyage we had several comfortable religious meetings on board, in which we were exhorted to prepare for another and better world, this being so very uncertain and momentary, and full of various exercises, temptations, and afflictions.

" I had on board three Whitehaven sailors, and I do not remember that I heard either of them swear an oath during

the whole voyage, which I thought worthy to stand on record. About the beginning of the eighth month, being in the latitude of Barbadoes, the thoughts of my leaving my family and habitation, and many of my loving relations, and near and dear friends, as at divers other times also, made me pensive and sorrowful; but it being on a principle of justice, and sometimes meeting with the presence and goodness of God, I was enabled to do my affairs and business, and forbore to appear sorrowful as much as possibly I could, or be of a sad countenance in the sight of men; but to Him who knew all things, and sees in secret, I poured out my soul in all my afflictions, for He only is able to help me. In this voyage, as usual, I read in the Holy Scriptures, and met with strong consolation therein, especially in the New Testament; I also read much in the works of that eminent judge and good Christian, Matthew Hale.

“In the beginning of the night of 21st of 9th month, about the seventh hour, Philip Kearney, my apprentice, fell into the sea and was lost, which was a deep affliction to us on divers considerations.”

On returning from his next voyage, he met with the sorrowful news of the death of his only son, a youth of ten years old, particularly endeared to his friends by his sweetness of disposition and early piety. “In his sickness, (says the deeply afflicted but, through grace, resigned parent,) he behaved himself more like a wise man, than a youth of that age, bearing his pain and sickness with a great deal of patience. I being in another part of the world, he would gladly have seen me, but said, he should never see me any more, and therefore desired his mother to remember his dear love to his father, and tell him, that he was gone to his heavenly Father. He was very fervent in prayer in the time of his sickness, and prayed that God would preserve his people all the world over. His heart was full of love to his relations, acquaintance, and friends, who came to see him in his illness; and full of tender sweetness and divine love, he took his last leave of them, which greatly affected many.

“I undertook another voyage to Barbadoes, and from thence intending for London, in order to settle my affairs there, which I intended some years before, but losses and disappointments hindered me. The first-day following (10th mo. 15, 1734), we had a good, seasonable meeting, for the worship and service of God, in [which], as I was treating of disobedience to parents, and disobedience to Almighty God, our great parent and heavenly Father, a youth, who was a passenger in the vessel,

went out hastily and abruptly, as I was showing the ungratefulness of the first, much more than of the last. When I asked the reason of his going out, he said, it was because he could not forbear crying; and thinking I spoke so because of him, he said, he could not hear me any more. Afterwards I understood that he was a youth who was very ungrateful and disobedient to his parents; the which I knew not of, for his mother told me, and himself also, that he went to sea on account of his health.

“My stay at Barbadoes this time was the longest I ever stayed, believing it to be the last time I should go there, and that I should see them no more. My so saying troubled some of them; but growing in years, being then turned of threescore, I thought it would be too hard for me to undertake such another voyage; therefore I was at all the meetings of our Friends on the island.

“Several Friends had a large meeting at John Gibson’s, where were many people, not of our persuasion, who generally were sober; but as I was recommending charity to the people, according to the doctrine of the apostle Paul, as the most excellent gift, I advised them to show it forth to all people of all professions, and also to their negroes, telling them, that some of the gentry of this island had observed to me, that the more kind they were to their slaves, they had their business the better done for it; though I observed also, that I had been at some places, where I had watched to hear some expressions that might look like charity; but in divers houses, and some of note, I could not hear any Christian-like expressions to their slaves or negroes, and that with sorrow I had seen a great deal of tyranny and cruelty, the which I dissuaded them from: this doctrine so exasperated some that were there, that they made a disturbance in the meeting; one of which persons meeting me on the king’s highway, shot off his fowling-piece at me, being loaded with small shot, ten of which made marks on me, and several drew blood; by which unfriendly action, the man got a great deal of disgrace, it being highly resented by all who were acquainted with me. Many were for prosecuting him; for the people generally took notice of it with abhorrence; but he sending for me, and signifying he would not do so again, I forgave him; and I pray it may not be laid to his charge in the great day, and that he may be forgiven, he being ignorant of the love I had and have for him and all men, even them whom I know to be mine enemies. Some thought I did well in forgiving him, and some thought I did ill in it; but I spoke my mind to him alone freely, in which I had satisfaction and peace.

"After I had visited my friends, and settled my affairs as well as I could, and loaded our vessel with sugars, we set sail for London. The 16th being the first day of the week, we had a religious meeting for the worship of God, in which I was concerned to speak on the government of the tongue, having on board several hands who did not sail with us before that voyage, that were much used to swearing. After that meeting, we had not so many bad words and oaths as before.

"Through many perils and dangers we came to Great Britain; for all which mercies and providences let my soul bless and praise the holy name and mighty power of the Most High.

"In London I sold my vessel, and settled all my affairs to general satisfaction, so far as I know, on which account I had laboured for several years and was joyful that Providence had favoured me so far as to see it accomplished; so that I now wholly intended to leave trading by sea, the which I never inclined to, only on a principle of justice: for I was fully resolved in my mind, that my creditors should be paid their just debts, though I might lose my life in the pursuit of it, about which I had no anxious guilt, because I never was extravagant nor indolent, but met with divers casualties by fire and water; by the latter I lost many hundreds of pounds for several years together. And I would persuade all in their undertaking for a livelihood in this world, to be sure to have an eye to Divine Providence, who will not suffer us, (if we do well,) nor so much as a sparrow, to fall to the ground, without he thinks it best for us, he knowing what is for our good better than we know ourselves." Thus, having paid his "debts, and in a good degree settled [his] affairs," and performed extensive religious service in England, he sailed for Philadelphia, where he arrived in the 3d month, 1736, "hoping," he writes, "that I would go no more to sea; the which (God willing) I determined."

It may not be out of place here to notice that during his seafaring life, he was concerned in the love of the Gospel, to write several treatises for the promotion of the cause of righteousness: they are mostly of a practical character, and have been extensively circulated.

Several journeys, undertaken in the prosecution of religious service in succeeding years, must be passed by—and we now approach to the termination of the labours and life of this unwearied advocate for righteousness:

With the concurrence and unity of his friends he proceeded on a religious visit to some of the West India islands, particularly to Anguilla and Tortola. Of the account of these ser-

vices, which appear to have been eminently blessed to those amongst whom he laboured, we have only space for the following extracts :

“On the first day of the week, and the 18th of the month, we had another meeting, and the governor told me, he had never seen so large a gathering on the island, on any occasion. My spirit was much set at liberty in this meeting, and great openness and brokenness were among the people, so that the Gospel was freely and largely declared to them. The case of Cornelius, and of the apostle Peter going to his house, was treated of, with divers other matters, tending to edification. I was so affected with the power, spirit, and grace, of our Lord Jesus Christ, that when the meeting was over, I withdrew, and, in private, poured out my soul before the Lord, and begged that he would be pleased to manifest his power and glorious gospel more and more. At this meeting there was a woman who had suffered much for her going to meetings ; her husband being a proud, haughty man, had beat her to the drawing of blood, he also drew his sword, and presented his pistol, with threatenings to kill her ; but she thanked God, that she was resigned to lose her life for Christ’s sake. There was also another young woman, whose father had turned her out of doors for coming to Friends’ meetings.

On the second day we visited several families in the division called the Road, to which we went by water. In this visiting families, the people came and filled the rooms, and we had seasonable meetings, in which the people were so loving, and well affected, that we could seldom go in a friendly way to visit our Friends, but they would presently fill their little rooms, and we scarcely could depart, without having a time of worship.

“I cannot but note, that the hand of the Lord God was with us, and I felt his visitation as fresh and lively as ever, for which I was truly thankful, and thought, if I never saw my habitation again, I was satisfied in this Gospel call, and religious visit ; though, being in years, it was sometimes a little troublesome to the flesh, being in the 66th year of my age, and stiff in my limbs from hurts, with many falls and bruises.

“Two weeks I spent in the island of Tortola, to my great satisfaction.”

Here the Journal ends. Thomas Chalkley being seized after a few days with a fever, apparently of the remittent kind, which in a week’s time carried him off. After the first attack, he attended a religious meeting at a friend’s house, “in which (says the friend) he spoke to us first concerning temptations,

and how Christ was tempted, and how to withstand them; and afterwards on the parable of the great supper, and other subjects; ending his testimony with the words of the apostle Paul, 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness:' which words, and most part of this last sermon, were delivered in great brokenness; from whence I judged he was sensible that he had not long to live, though I believe he was not afraid to die."

He was buried on the island, in a piece of ground, which being afterwards given to the Society of Friends for a burial-place, a meeting-house was also built for them thereon by the governor.

The following extracts are taken from the testimony concerning Thomas Chalkley, issued by the Monthly meeting of Friends, of Philadelphia:

"He was," say they, "a member of our monthly meeting above 40 years, so that some of us had opportunities of being intimately acquainted with him, and of knowing his fidelity and diligence in promoting the cause of truth.

"His patience was remarkable in disappointments and afflictions, of which he had a large share; and his meekness, humility and circumspection, in the general course of his life and conversation, were conspicuous and exemplary.

"He was a lover of unity amongst brethren, and careful to promote and maintain it, showing this example of a meek, courteous and loving deportment. It was manifest that this did not proceed from a desire of being popular, or to be seen of man, for his love and regard to peace did not divert him from the discharge of his duty in a faithful testimony to those that professed truth, that they ought to be careful to maintain good works.

"We believe, as he was a man signally influenced with the spirit of universal love and good will to mankind, this was his chief motive for writing; and we are sincerely desirous that his good design may be answered, and that the glory of every good and perfect work may be attributed to that divine power alone which can qualify others to supply the places of those faithful ministers and servants of Christ who have been of late years removed from among us, and are of that number of whom it is written, 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"